CONTENTS

PART II

श्वचक्रम् । ८९ ॥

Chapter LXXXIX—The Circle of Dogs
Section IV

नृतुरगकरिकुम्भपर्याणसक्षीरवृक्षेष्टकासञ्चयच्छत्रशय्यासनोलूखलानि ध्वजं चामरं शाद्वलं पुष्पितं वा प्रदेशं यदा श्वाऽवमूत्र्याग्रतो याति यातुस्तदा कार्यसिद्धिर्भवेदार्द्रके गोमये मिष्टभोज्यागमः शुष्कसम्मूत्रणे शुष्कमन्नं गुडो मोदकावाप्तिरेवाथवा ॥ १(क)

If a dog passes urine on a man, horse, elephant, pot, saddle, milky tree, heap of bricks, umbrella, bed, seat, mortar, banner, chowrie or a piece of ground covered with green grass or flowers, and goes ahead of a traveller, then he will be successful in his undertaking; if it urinates on wet cowdung, he will get a sumptuous meal; if on dry cow-dung, dry food, jaggery or sweets.

[This Daṇḍaka has no name given to it in the Vṛttaratnākara. It is a running prose passage where two Nagaṇas are followed by 31 Ragaṇas. This is one of the four quarters, the other quarters being given below.

Vide the following.

नरतुरगगजातपत्रकुम्भध्वजशयनासनपुष्पचामराणि ।
व्रजति यदि पुरोऽवमूत्र्य पक्षः (वा श्वा) क्षपयति शत्रुबलं तदा नरेन्द्रः ॥]

अथ विषतरुकण्टकीकाष्ठपाषाणशुष्कद्रुमास्थिश्मशानानि मूत्र्यावहत्याथवा यायिनोऽग्रेसरोऽनिष्टमाख्याति शय्याकुलालादिभाण्डान्यभुक्तान्यभिन्नानि वा मूत्रयन् कन्यकादोषकृद्भुज्यमानानि चेद् दुष्टतां तद्गृहिण्यास्तथा स्यादुपानत्फलं गोस्तु सम्मूत्रणेऽवर्णजः सङ्करः ॥ १(ख)

Again, if the dog passes urine on or kicks a poisonous or thorny tree, fire-wood, stone, withered tree, bones or cremation ground, and goes ahead of a traveller, it indicates disasters to him; if it urinates on couches or vessels made by potters and the like that are unused and unbroken, virgins in his house will be spoiled; if on those that are being used, his wife's character will be soiled; the same refers to sandals also. If it passes urine on a cow, there will be an admixture of blood in his family by its contact with low-class people.

[Vide the following :

विषकण्टकशुष्कवृक्षलोष्टानवमूत्र्यास्थिचितेन याति चेच्छ्वा ।
न शुभोऽभिमुखं भषद्विधुन्वन् पुच्छाङ्गं विलिखन्नखे वसाश्च ॥

Both the author and the commentator have committed some grammatical errors: Instead of कण्टकि he has used कण्टकी; and अवमूत्र्य or सम्मूत्र्य, only मूत्र्य. The latter says: अभुक्ते उपानहावमूत्रयन्. It should have been अभुक्तायाम् उपानहि.]

गमनमुखमुपानहं सम्प्रगृह्योपतिष्ठेद्यदा स्यात्तदा सिद्धये मांसपूर्णाननेऽर्थाप्तिरार्द्रेण चास्थ्ना शुभं साग्न्यलातेन शुष्केण चास्थ्ना गृहीतेन मृत्युः प्रशान्तोल्मुकेनाभिघातोऽथ पुंसः शिरोहस्तपादादिवक्त्रे भुवोऽभ्यागमो वस्त्रचीरादिभिर्व्यापदः केचिदाहुः सवस्त्रे शुभम् ॥ १ (ग)

When a dog comes towards a traveller with a slipper in its mouth, he will be successful in his undertakings; with meat, he will gain wealth; with a wet bone, prosperity or happiness; with a burning stick or dry bone, he will meet with his end; with an extinguished stick, he will get blows; with a human head, hand, foot or any other limb, he will get lands; with a cloth, tree-bark (or rags) or something like that, miseries; but according to some, good results will accrue, when it carries a cloth.

[Cf. पराशर—

गमने यातुर्वस्त्रगृहीतवक्त्रे सारमेये महानर्थलाभः ।]

प्रविशति तु गृहं सशुष्कास्थिवक्त्रे प्रधानस्य तस्मिन् वधः शृङ्खलाशीर्णवल्लीवरत्रादि वा बन्धनं चोपगृह्योपतिष्ठेद्यदा स्यात्तदा बन्धनं लेढि पादौ विधुन्वन् स्वकर्णावुपर्याक्रमंश्चापि विघ्नाय यातुर्विरोधे विरोधस्तथा स्वाङ्गकण्डूयने स्यात् स्वपंश्चोर्ध्वपादः सदा दोषकृत् ॥ १ (घ)

When a dog enters a house with a dry bone in its mouth, the head of the family living in that house will die; when it comes towards a traveller with a chain, withered creeper, thong or some other means of tying, in its mouth, he will suffer imprisonment; when it licks his feet or shaking its ears, gets upon him, he will meet with obstacles; when it obstructs him, or scratches its own body, he will meet with hostility; when it sleeps with legs raised, there will be evil to him without doubt.

[Cf. गर्ग—

प्रस्थितस्य यदा श्वा वै मार्गं बद्ध्वा तु तिष्ठति ।
अवरुद्धं तदाध्वानं चौरैरिति विनिर्दिशेत् ॥]

सूर्योदयेऽर्काभिमुखो विरौति ग्रामस्य मध्ये यदि सारमेयः ।
एको यदा वा बहवः समेताः शंसन्ति देशाधिपमन्यमाशु ॥ २ ॥

If one or more dogs bark facing the Sun at sunrise from the middle of a village, it indicates an immediate change of the king.

[This verse, 6 and 19 are in the इन्द्रवज्रा metre; verses 3, 4, 5, 8, 14, 15, 16, 18 and 20 are in उपजाति.]

सूर्योन्मुखः श्वानलदिक्स्थितश्च चौरानलत्रासकरोऽचिरेण ।
मध्याह्नकालेऽनलमृत्युशंसी सशोणितः स्यात्कलहोऽपराह्णे ॥ ३ ॥

If a dog barks standing in the south-east corner and facing the Sun, there will ere long be danger from thieves and fire; if at mid-day, outbreak of fire and mortality (or death from fire); if in the afternoon, a sanguinary feud.

[Here in all the three periods, viz. forenoon, noon and afternoon, the dog should face the sun and stand in the S.E. corner.]

रुवन् दिनेशाभिमुखोऽस्तकाले कृषीवलानां भयमाशु दत्ते ।
प्रदोषकालेऽनिलदिङ्मुखश्च दत्ते भयं मारुततस्करोत्थम् ॥ ४ ॥

A dog barking at the Sun at sunset indicates immediate danger to agriculturists; one barking towards the north-west in the evening (i.e. after sunset), causes troubles from storm and thieves.

उदङ्मुखश्चापि निशार्धकाले विप्रव्यथां गोहरणं च शास्ति ।
निशावसाने शिवदिङ्मुखश्च कन्याभिदूषानलगर्भपातान् ॥ ५ ॥

A dog barking at the north at midnight portends trouble to Brâhmaṇas, and cattle-lifting; one facing the north-east towards the dawn, scandal about virgins, outbreak of fire and miscarriage of foetuses.

उच्चैःस्वराः स्युस्तृणकूटसंस्थाः प्रासादवेश्मोत्तमसंस्थिता वा ।
वर्षासु वृष्टिं कथयन्ति तीव्रामन्यत्र मृत्युं दहनं रुजश्च ॥ ६ ॥

If dogs standing on heaps of straw or on the tops of palaces (or temples) or mansions, bark very loud in the monsoon, it is an indication of severe rain; in other seasons, of death, fire and diseases.

प्रावृट्कालेऽवग्रहेऽम्भोऽवगाह्य प्रत्यावर्तैं रेचकैश्चाप्यभीक्ष्णम् ।
आधुन्वन्तो वा पिबन्तश्च तोयं वृष्टिं कुर्वन्त्यन्तरे द्वादशाहात् ॥ ७ ॥

If during a drought in the rainy season dogs plunge in water, and then turning round and round shake off the water from their

sides repeatedly, or stir or drink the water, there will be rain within 12 days.

[The commentator construes रेचकैः as पार्श्ववलितं कृत्वा पुनस्तदेव व्यत्ययेन करोति । This would mean turning round in the opposite direction. The metre is शालिनी in this as well as in 9, 10 and 11.]

द्वारे शिरोन्यस्य बहिःशरीरं रोरूयते श्वा गृहिणीं विलोक्य ।
रोगप्रदः स्यादथ मन्दिरान्तर्बहिर्मुखो वक्ति च बन्धकीं नाम् ॥ ८ ॥

If a dog barks looking at the lady of the house and placing its head on the threshold and body outside, there will be illness in the house; if, on the other hand, it stands inside the house and barks facing (her in) the yard outside, the lady is to be understood as an adulteress.

कुड्यमुत्किरति वेश्मनो यदा तत्र खानकभयं भवेत्तदा ।
गोष्ठमुत्किरति गोग्रहं वदेद्धान्यलब्धिमपि धान्यभूमिषु ॥ ९ ॥

If a dog scratches the wall of a house, there will be danger of its being burgled; when the ground in a cow-shed, cattle-lifting; when corn-fields or granaries, gain of corn.

[The metre is रथोद्धता.]

एकेनाक्ष्णा साश्रुणा दीनदृष्टिर्मन्दाहारो दुःखकृत्तद्गृहस्य ।
गोभिः साकं क्रीडमानः सुभिक्षं क्षेमारोग्यं चाभिधत्ते मुदं च ॥ १० ॥

A dog with tears in one eye, looking pitiable and eating very little, causes misery in the house; one sporting with cows indicates plenty of foodgrains, happiness, sound health and joy.

[All the editions read क्रीडमाणः which has two mistakes viz. the Śānac suffix and the cerebral nasal. It could be corrected thus:

गोभिः क्रीडन् साकमेवं ...]

वामं जिघ्रेज्जानु वित्तागमाय स्त्रीभिः साकं विग्रहो दक्षिणं चेत् ।
ऊरुं वामं चेन्द्रियार्थोपभोगः सव्यं जिघ्रेदिष्टमित्रैर्विरोधः ॥ ११ ॥

If a dog smells the left knee of a traveller, he will get money; if the right knee, he will have quarrels with women; if the left thigh, enjoyment of sexual pleasures; if the right thigh, dissensions with kinsmen and friends (or with very dear friends).

पादौ जिघ्रेद्यायिनश्चेदयात्रां प्राहुर्त्थाप्ति वाञ्छितां निश्चलस्य ।
स्थानस्थस्योपानहौ चेद्विजिघ्रेत् क्षिप्रं यात्रां सारमेयः करोति ॥ १२ ॥

If a dog smells the feet of a traveller, it forbids the journey; if those of a person standing still, it indicates the influx of the desired amount of wealth; if the slippers of one in his own place, an immediate journey.

उभयोरपि जिघ्रणे हि बाह्वोर्विज्ञेयो रिपुचौरसम्प्रयोगः ।
अथ भस्मनि गोपयीत भक्षान् मांसास्थीनि च शीघ्रमग्निकोपः ॥ १३ ॥

If it smells both the arms of a person, he will have a confrontation with his enemies and thieves; if it hides eatables, flesh or bones inside ashes, there will soon be an outbreak of fire.

[The expressions जिघ्रणम् and गोपयीत are incorrect. The correct forms are in order घ्राणम् and गोपाय्यात् or गुप्यात् ।

Cf. गर्ग—

यदा श्वा जिघ्रति भुजौ यातुर्द्वावपि निर्दिशेत् ।
रिपुचौरभयं घोरं तस्मिन्नुत्पातदर्शने ॥
आमिषं तु यदाऽऽगृह्य तृणैराच्छाद्य तिष्ठति ।
उत्पातं तादृशं दृष्ट्वा विन्द्यादग्निमुपस्थितम् ॥

The metre is औपच्छन्दसिक.]

ग्रामे भषित्वा च बहिः श्मशाने भषन्ति चेदुत्तमपुंविनाशः ।
यियासतश्चाभिमुखो विरौति यदा तदा श्वा निरुणद्धि यात्राम् ॥ १४ ॥

When dogs after barking in the village go out to the cemetery and bark there, a prominent person of the village will die. When a dog barks facing a person about to go on a journey, it forbids the journey.

उकारवर्णे विरुतेऽर्थसिद्धिरोकारवर्णेन च वामपार्श्वे ।
व्याक्षेपमौकाररुतेन विन्द्यान्निषेधकृत्सर्वरुतैश्च पश्चात् ॥ १५ ॥

When a dog howls producing the sound of "U" or 'O' to the left of a traveller, he will achieve success or get wealth; the sound of "Au" indicates distress; and all kinds of cries behind him forbid the journey.

[In उकार and ओकार the suffix कार comes in the sense of वर्ण. Hence उकारतुल्ये would have been better. The commentator does not connect वामपार्श्वे with the first sentence as well].

खं खेति चोच्चैश्च मुहुर्मुहुर्ये रुवन्ति दण्डैरिव ताडयमानाः ।
श्वानोऽभिधावन्ति च मण्डलेन ते शून्यतां मृत्युभयं च कुर्युः ॥ १६ ॥

If dogs produce repeatedly the sound "Khaṁ Khaṁ" in a loud voice, as if they were beaten with clubs, or run in a circular group towards a traveller, they indicate the futility of his journey and fear of death.

[According to the commentator this omen refers to the entire village or town. Hence the fourth line would mean:—"They foretell the devastation of the city and danger of death." However, the preposition अभि in अभिधावन्ति seems to refer to the traveller.]

प्रकाश्य दन्तान्यदि लेढि सृक्विणी तदाशनं मृष्टमुशन्ति तद्विदः ।
यदाननं लेढि पुनर्न सृक्विणी प्रवृत्तभोज्येऽपि तदान्नविघ्नकृत् ॥ १७ ॥

If a dog showing its teeth licks the corners of its mouth, the traveller will get a sumptuous feast, so opine those well-versed in the science; but if it licks its mouth (face) and not the corners of the mouth, there will be obstruction to his eating food, though he may have begun to eat it.

[प्रवृत्तभोज्येऽपि may also be interpreted as "Though one's food is ready." The metre is वंशस्थ.]

ग्रामस्य मध्ये यदि वा पुरस्य भषन्ति संहत्य मुहुर्मुहुर्ये ।
ते क्लेशमाख्यान्ति तदीश्वरस्य श्वारण्यसंस्थो मृगवद्विचिन्त्यः ॥ १८ ॥

If dogs bark repeatedly in a group in the middle of a village or town, its lord will have troubles; a wild dog shall be treated just like a deer.

[For omens connected with the deer refer to LXXXVI. 43 *supra.*]

वृक्षोपगे क्रोशति तोयपातः स्यादिन्द्रकीले सचिवस्य पीडा ।
वायोर्गृहे सस्यभयं गृहान्तः पीडा पुरस्यैव च गोपुरस्थे ॥ १९ ॥

भयं च शय्यासु तदीश्वराणां याने भषन्तो भयदाश्च पश्चात् ।
प्रथापसव्या जनसन्निवेशे भयं भषन्तः कथयन्त्यरीणाम ॥ २० ॥

If a dog barks standing near a tree, there will be rain; if near Indrakīla (cross bar of a door), the minister will suffer; if in the north-western corner inside a house, the crops will be endangered; if at the city gate, the city itself will have troubles; if on beds (or cots),

their owners will be in peril. Dogs barking behind a traveller cause danger to him; those barking to the left of a group of men presage danger to them from their enemies.

[The commentator states in the colophon 'शाकुने' instead of 'सर्व-शाकुने' which term he has used at the end of the previous three chapters. This suggests that this and the following chapters deal only with particular types of omens.]

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नक्षत्रकर्मगुणाध्यायः ॥ ९८ ॥

Chapter XCVIII—Functions and Properties of the Asterisms

शिखिगुणरसेन्द्रियानलशशिविषयगुणर्त्तुपञ्चवसुपक्षाः ।
विषयैकचन्द्रभूतार्णवाग्निरुद्राश्विवसुदहनाः ॥ १ ॥

भूतशतपक्षवसवो द्वात्रिंशच्चेति तारकामानम् ।
क्रमशोऽश्विन्यादीनां कालस्ताराप्रमाणेन ॥ २ ॥

नक्षत्रजमुद्वाहे फलमब्दैस्तारकामितैः सदसत् ।
दिवसैर्ज्वरस्य नाशो व्याधेरन्यस्य वा वाच्यः ॥ ३ ॥

The number of stars constituting the constellations from Aśvinī are 3, 3, 6, 5, 3, 1, 5, 3, 6, 5, 8, 2, 5, 1, 1, 5, 4, 3, 11, 2, 8, 3, 5, 100, 2, 8 and 32 respectively. The periods also of these constellations are represented by the number of stars. The effect, good or bad, of an asterism at a marriage will come to pass in as many years as there are stars in it. A fever or some other ailment will disappear in so many days.

[In verse 2 भूतशर is another reading. Its meaning would be 5 and 5. The star Mṛgaśiras is highly praised for marriage. It consists of three stars. So the beneficial effects of a marriage should be realized in 3 years. Similarly, the bad effects of forbidden stars, e.g. Ārdrā, will be felt in one year. If a person falls ill on a day ruled by Viśākhā, he should be free from it in 5 days.

In the next two verses the presiding deities of the constellations are given.]

अश्वियमदहनकमलजशशिशूलभृददितिजीवफणिपितरः ।
योन्यर्यमदिनकृत्त्वष्टृपवनशक्राग्निमित्राश्च ॥ ४ ॥

शक्रो निर्ऋतिस्तोयं विश्वे ब्रह्मा हरिर्वसुर्वरुणः ।
अजपादोऽहिर्बुध्न्यः पूषा चेतीश्वरा भानाम् ॥ ५ ॥

The presiding deities of the 28 asterisms beginning with Aśvinī are the Divine Physicians, the God of Death, Fire, the Creator, the

Moon, Rudra, Aditi, Jupiter, Serpent, the *Manes*, Bhaga, Aryaman, Savitṛ, Tvaṣṭṛ, the Wind, Indra-Agni, Mitra, Indra, Nirṛti, Water, Viśve-devas, Brahman, Viṣṇu, Vasu, Varuṇa, Ajaikapāt, Ahirbudhnya, and Pūṣan respectively.

त्रीण्युत्तराणि तेभ्यो रोहिण्यश्च ध्रुवाणि तैः कुर्यात् ।
अभिषेकशान्तितरुनगरधर्मबीजध्रुवारम्भान् ॥ ६ ॥

Among these 28 constellations the four viz. the three Uttaras and Rohiṇī are called *Dhruva* or Fixed. Coronations, expiatory rituals, planting of trees, laying the foundation of towns, commencement of meritorious deeds, sowing seeds and other permanent things should be undertaken when the Moon passes through these asterisms.

[Vide पराशर—

चत्वारो हि चतुष्का ध्रुवो मृदुर्दारुणस्तथा क्षिप्रः ।
उग्राणि पञ्च पञ्च च चराणि साधारणे द्वे च ॥

चत्वारि खलु नक्षत्रेषु ध्रुवाणि भवन्ति । प्राजापत्यं त्रीण्युत्तराणि । तेषु पुरनगरग्रामकाननोपवनभवनानि । वेशनतरुकुसुमबीजवपनस्थिरनिधिनिधानकृषिधनगोऽश्वमित्रसङ्ग्रहणस्नपनालङ्करणपत्न्युद्वहनचरणाभिगमननृपतिनायकाभिषेकमन्त्रेज्याव्रतनियमायुष्यपौष्टिकशान्तिकधान्यान्यन्यानि स्थिराणि कारयेत् । ऋणधनप्रयोगपथगमनमद्यवैरक्षौराणि च वर्जयेत्]

मूलशिवशक्रभुजगाधिपानि तीक्ष्णानि तेषु सिध्यन्ति ।
अभिघातमन्त्रवेतालबन्धवधभेदसम्बन्धाः ॥ ७ ॥

The following asterisms are called *Tikṣṇa* (Dāruṇa—dreadful): Mūla, Ārdrā, Jyeṣṭhā and Āśleṣā. These are good for success in attacks, incantations, raising of goblins, imprisonment of others, murders, separation of friends and alliance with kings and the like.

[Vide पराशर—

चत्वारि नक्षत्रेषु दारुणानि भवन्ति । आर्द्राश्लेषा ज्येष्ठा मूलमित्येतेष्वरिनगरस्कन्धावारावरोधनमथ नरेन्द्राभिघातयुद्धकलहकूटसाहसोपधानभेदवञ्चनविवादचौर्यानृतशपथकितवच्छलनपणयन्त्रायुधग्रहणकरणदर्शनाभिचारगदवियोगवधभृत्यनिग्रहचतुष्पददमनभटनियोगान् । विशेषतो मूले मूलकर्म । रुद्रर्क्षेषु पीडनवपनधान्यतरुकुसुमबीजवेश्मप्रवेशस्थिरनिधिनियोगांश्च कारयेत् । सर्वेषु च सर्वं दारुणं कर्म ॥]

उग्राणि पूर्वभरणीपित्र्याण्युत्सादनाशशाठ्येषु ।
योज्यानि बन्धविषदहनशस्त्रघातादिषु च सिद्ध्यै ॥ ८ ॥

The following five asterisms are termed *Ugra* or Fierce:—the three Pūrvas (Pūrvaphalgunī, Pūrvāṣāḍhā and Pūrvābhadrapadā), Bharaṇī and Maghā. They are to be used with success in ruining enemies, destruction, deceit, imprisoning, poisoning, arson, striking with weapons and murders and the like.

[Vide पराशर—

पञ्च नक्षत्रेषूग्राणि भवन्ति। मघा भरणी त्रीणि पूर्वाणीति। एषु भटचौरगुल्मपुरुषदूतकारशौल्क्यशाठिकक्षुद्रान् स्थापयेत्। तथा निभृतनियमनप्रणिधिसम्प्रयोगवैरोत्थानकलहकोलाहलसम्प्रहारवञ्चनविवादान्यद्रव्यहरणान्यदारगमनद्यूताभिसारबिलप्रवर्तनयुद्धयोद्धायुधग्रहणकरणदर्शनारम्भाणि । नगरग्रामजनपदपुराभिघातयन्त्रोपकरणदुर्गक्रियाणां परायिकप्रयोगान्। युद्धसङ्ग्रामाभियोगेषु प्रथममरयोऽभिहन्तव्या इत्यादिषु विषप्रयोगानलविसर्गाभिचारं कारयेत्। विशेषतः पित्र्येऽपितृपिण्डसम्प्रदानकोष्ठागारविविधाकारनिधानानि। भाग्ये सौभाग्यकस्यावरणानि आप्ये जलवाहसुरासवकूपनदीवाहकुल्याखननानि सर्वेषु। सर्वमुग्रं च॥]

लघु हस्ताश्विनपुष्याः पण्यरतिज्ञानभूषणकलासु।
शिल्पौषधयानादिषु सिद्धिकराणि प्रदिष्टानि॥ ९॥

The asterisms Hasta, Aśvinī, and Puṣya (Abhijit too) are termed *Kṣipra* or Swift. They are beneficial in trade, sensual sports, education, decorations (or making ornaments), fine arts, skilled labour (like carpentery, smithy etc.), medical treatment, journey and the like (taking or giving loan etc).

[Vide पराशर—

चत्वारि नक्षत्राणि क्षिप्राणि भवन्ति। हस्तः पुष्योऽभिजिदश्विनमित्येतेषु विविधपण्यविक्रयधनप्रयोगगोऽश्वाश्वतरखरकरभदमनस्कन्धावारबलसार्थनिर्याणदूतचरसम्प्रेषणाध्वगमनयजनयाजनाध्ययनाध्यापनशिल्पारम्भध्वजपताकातपत्रवालव्यजनसमुच्छ्रयस्नपनगजग्रहणारोहणभैषज्यरक्षोघ्नगदगदौषधग्रहणधारणानि सर्वाण्येव चात्र क्षिप्राणि कर्माणि कारयेत्॥]

मृदुवर्गोऽनूराधाचित्रापौष्णैन्दवानि मित्रार्थे।
सुरतविधिवस्त्रभूषणमङ्गलगीतेषु च हितानि॥ १०॥

The four asterisms, Anurādhā, Citrā, Revatī and Mṛgaśiras, are known to belong to the class of *Mṛdu* or Tender ones. They are used with advantage in making friends, sexual union, use of garments and ornaments, performance of auspicious ceremonies (like marriage, Upanayana and Cūḍākaraṇa) and singing.

Vide पराशर—

चत्वारि नक्षत्रेषु मृदूनि भवन्ति। मृगशिरश्चित्रानूराधा रेवतीत्येतेषूपनयनचूडाकरणगोदानादिव्रतनियमजप्यस्वस्त्ययनवहनवपनविस्मापनकौतुकमङ्गलयज्ञवाहनाध्ययनाध्यापनकन्यावरणपाणिग्रहणधनप्रयोगान् गुरुनरेन्द्राणां वाद्यगीतनृत्ताभिनयालापहास्योद्यानहर्षपरिवर्धनान्यारभेत। मणिरजतालङ्काराम्बरधारणकरणसङ्ग्रहणविक्रयशिल्पप्रयोगगमनप्रयोगसुहृत्सम्बन्धिबान्धवसम्बन्धान्यायुष्यपौष्टिकधर्मार्थकामयुक्तानि सर्वाण्येव चात्र नयनाञ्जनसौभाग्यविचित्रचित्राणि विशेषतः सर्वेषु सर्वाणि मृदूनि कर्माणि कारयेत्॥]

हौतभुजं सविशाखं मृदुतीक्ष्णं तद्विमिश्रफलकारि।
श्रवणत्रयमादित्यानिले च चरकर्मणि हितानि॥ ११॥

The two asterisms Kṛttikā and Viśākhā are known as *Mṛdutikṣṇa* or Tender-Dreadful (or Sādhāraṇa) and yield mixed results. The five asterisms Śravaṇa, Dhaniṣṭhā, Śatabhiṣak, Punarvasu and Svāti are termed *Cara* or Temporary and are beneficial for emphemeral things.

[Vide पराशर—

द्वे नक्षत्रे साधारणे भवतः। कृत्तिका विशाखेति। तयोर्मृदूनि दारुणानि कर्माणि कुर्यात्। धातूत्पादनावर्तनभाण्डागारविपणिपण्योपकरणानि। यज्ञेष्टिदहनोपतापनेक्षुघृतविपाचनं वृषभोत्सर्गपशुसङ्कुलनदमनान्यारभेत। सर्वप्रहरणानि कारयेत् ग्रामशिबिरपुरव्रजननगरव्युत्पथबन्धम्। विशाखायां विशेषेणेक्षुवृक्षबीजलताकुसुमानि वापयेत्॥

पञ्च नक्षत्राणि चराणि भवन्ति—स्वातिः पुनर्वसुः श्रवणं धनिष्ठा शतभिषगिति। एतेषु कुञ्जरमृगमहिषतुरगखरकरभगवां समावहनानि। विशेषेण पुनर्वसौ पुनर्भूगमनं विटकरणम्। वारुणे सुरासवसन्धानसरःसरित्सेत्वौषधविधानानि। सर्वेषु विशेषेण सर्वं चरकर्म कुर्यात्॥

Here the commentator shows his knowledge of Pāṇini's grammar by quoting two Sūtras viz. IV.3-120 and VII.2.117 to explain the formation of हौतभुजम्.]

हस्तत्रयं मृगशिराः श्रवणत्रयं च
पूषाश्विशक्रगुरुभानि पुनर्वसुश्च।
क्षौरे तु कर्मणि हितान्युदये क्षणे वा
युक्तानि चोडुपतिना शुभतारया च॥ १२॥

The asterisms recommended for shave are Hasta, Citrā, Svāti, Mṛgaśiras, Śravaṇa, Dhaniṣṭhā, Śatabhiṣak, Revatī, Aśvinī, Jyeṣṭhā, Punarvasu and Puṣya. It is to be had when these asterisms rise, or when the Muhūrtas bearing the names of the deities presiding

over the asterisms are current, when the Moon is auspscious i.e. passing through the 1st, 3rd, 6th, 7th, 10th or 11th with respect to the Janma-rāśi (sign occupied by the natal Moon) and when the asterism is favourable to the person concerned i.e. the 2nd, 4th, 6th or 8th from his natal one.

[There are five conditions mentioned here, viz. the asterism ruling the day, the ascendant, the Muhūrta, Candrānukūlya and Tārānukūlya. Of these four are essential, the second and third being interchangeable. If one cannot get the proper Muhūrta, one can have any of these stars on the ascendant. For example Aśvinī is one of the stars permitted for shave. Now Aśvinī will be on the ascendant when 13°-20' of Aries rise. To get at an appropriate Muhūrta proceed thus: There are 15 Muhūrtas in the daytime and an equal number in the night. Each Muhūrta has a name, as shown in the verse quoted below. If this name and that of the deity owning an asterism are the same or synonymous, the Muhūrta is beneficial. The deity of Hasta is Sūrya and the third Muhūrta of the day is called Mitra meaning the Sun. So one can opt for this Muhūrta. For the names of the Muhūrtas refer to यात्रा—

Cf. in the notes the verse शिवभुजग...under XLIII. 12 *supra* with the difference in the reading viz चन्द्रादिति there, and इन्द्रदिति here. The source was not mentioned there. This and the following verse are in वसन्ततिलका metre.]

न स्नातमात्रगमनोन्मुखभूषिताना-
मभ्यक्तभुक्तरणकालनिरासनानाम् ।
सन्ध्यानिशाशनिकुजार्कतिथौ च रिक्ते
क्षौरं हितं न नवमेऽह्नि न चापि विष्टयाम् ॥ १३ ॥

It is not advisable to have a shave soon after bath, just before starting on a journey, after decorating oneself, anointing oneself with oil for bath, eating food, at the time of war, without a seat, at a twilight (morning or evening), at night, on Saturdays, Tuesdays and Sundays, in Riktā lunar days (i.e. 4th, 9th, 14th), on a day that is 9th from that of the previous shave, and in the Viṣṭi Karaṇa.

[In the last line in the place of न नवमेऽह्नि there is the reading, न च नवेऽह्नि, which is interpreted as 'not on the 1st day of the fortnight'. Some explain the term नवमेऽह्नि thus: 'Though the ninth lunar day has been already debarred owing to its being a Riktā Tithi, its re-statement is intended to show its complete rejection, while the 4th and 14th are not so bad'. The commentator rejects these

explanations and accepts only the one given above. See what व्यासमहर्षि says:

चतुर्थीं चैव षष्ठीं च अष्टमीं च चतुर्दशीम् ।
तथा पञ्चदशीं चैव ब्रह्मचारी भवेत्सदा ॥
श्मश्रुकर्मशिरोऽभ्यङ्गमञ्जनं दन्तधावनम् ।
पर्वस्वेतानि यः कुर्याल्लक्ष्मीस्तत्र न तिष्ठति ॥

Vide तन्त्रान्तरोक्तम्--

क्षौरं न निशि न भुंक्ते न पक्षसन्धौ न जन्मनक्षत्रे ।
न प्रसवनोपवासे न देवपितृकार्ययोरन्तः ॥

Vide पराशर—

प्रतिपत्षष्ठचोर्विवाहक्षेत्रासववास्तुबीजवपनमित्रधनसङ्ग्रहाभिषेकसत्रादिस्थिरमिष्ट-मनिष्टमध्वाध्यापनमध्ययनं क्षुरकर्मेति ॥

सन्ध्यायामशुभे चन्द्रे विष्टचां सोमदिनोदये ।
क्षुरकर्म कृतं विन्द्यादनायुष्यकरं नृणाम् ॥

The following verses are quoted by Utpala with the statement, आचार्येण प्रदेशान्तरेण प्रदर्शितम्—

राज्ञः कार्यं पञ्चमे पञ्चमेऽह्नि क्षौरर्क्षे वा श्मश्रु तस्योदये तु ।
त्यक्ता तारा सप्तमी च त्रिपूर्वा यात्राकाले नैव कार्यं न युद्धे ॥
मासादूर्ध्वमनायुष्यमधः पक्षान्न सम्पदः ।
पञ्चमे पञ्चमे वापि राज्ञः क्षौरं प्रशस्यते ॥

These verses are taken from the योगयात्रा, according to IAIB.

He adds: तथा च वैदिकैः पठ्यते—

'पञ्चमकं दशमकं वा प्रत्यायुष्यम्' आयुष्यं क्षौरपर्यायः प्रति प्रति आयुष्यं प्रत्यायुष्यम् । पञ्चमे पञ्चमे दिवसे कर्तव्यम् । क्षौरदिवसात् पञ्चमे दिवसे यदि क्षौरं न कृतं ततस्तस्मात्प्रथमदिवसाद् दशमे दिवसे क्षौरं कर्तव्यम् । न नवमदिवसे । अस्मिन्नेवार्थे स्पष्टतरः श्लोकः—

क्षौरं राज्ञः सदा शस्तं पञ्चमे पञ्चमे दिने ।
क्षौराहान्नवमे त्वह्नि नेष्टमात्ययिकेष्वपि ॥

He quotes the following verse, possibly from the योगयात्रा, as he says तन्त्रान्तर, to prove that the 9th day after arrival is forbidden for departure:

निर्गमान्नवमे त्वह्नि प्रवेशं चात्र वर्जयेत् ।
शुभनक्षत्रयोगेऽपि प्रवेशाद्वापि निर्गमम् ॥]

नृपाज्ञया ब्राह्मणसम्मते च विवाहकाले मृतसूतके च ।
बद्धस्य मोक्षे क्रतुदीक्षणासु सर्वेषु शस्तं क्षुरकर्म भेषु ॥ १४ ॥

Shaving is approved under all asterisms, if there is a royal command, advice of Brāhmaṇas, the occasion of a marriage, pollution caused by death, release from prison, and consecration for a sacrifice.

[This verse is in उपजाति metre, while verse 16 is in इन्द्रवज्रा.]

हस्तो मूलं श्रवणा पुनर्वसुर्मृगशिरस्तथा पुष्यः ।
पुंसञ्ज्ञितेषु कार्येष्वेतानि शुभानि धिष्ण्यानि ॥ १५ ॥

The asterisms Hasta, Mūla, Śravaṇa, Punarvasu, Mṛgaśirṣa and Puṣya are auspicious for all *masculine* sacraments or works.

['Marriage' is a masculine sacrament, but Punarvasu is not one of the prescribed stars for that. This verse is not found in some editions. Hence it may be an interpolation, since Utpala's commentary is not found. Moreover the same idea is repeated in the next verse.]

सावित्रपौष्णानिलमैत्रतिष्यत्वाष्ट्रे तथा चोडुगणाधिपर्क्षे ।
संस्कारदीक्षाव्रतमेखलादि कुर्याद्गुरौ शुक्रबुधेन्दुयुक्ते ॥ १६ ॥

Sacraments (like the naming ritual), consecrations (for sacrifices), vows, upanayana (initiation of a twice-born boy into religious studentship) and such other things (like the tonsure ceremony) should be performed on a Thursday, Friday, Wednesday or Monday, when the Moon is in conjunction with Hasta, Revatī, Svāti, Anurādhā, Puṣya Citrā or Mṛgaśīrṣa.

[Bhaṭṭotpala comes to our help in explaining गुरौ etc. Otherwise it should mean—'When Jupiter is conjoined with Venus, Mercury or the Moon'.

शुद्धैर्द्वादशकेन्द्रनैधनगृहैः पापैस्त्रिषष्ठायगै-
लंग्ने केन्द्रगतेऽथवा सुरगुरौ दैत्येन्द्रपूज्येऽपि वा ।
सर्वारम्भफलप्रसिद्धिरुदये राशौ च कर्तुः शुभे
संप्राप्यस्थिरभोदये च भवनं कार्यं प्रवेशोऽपि वा ॥ १७ ॥

All undertakings will be crowned with success, if the 12th, 8th and the Kendra houses (i.e. 4th 7th and 10th, as well as the elected ascendant) are uncontaminated (i.e. not occupied by malefics), the malefics occupy the 3rd, 6th or the 11th house (from the

Lagna), and Jupiter or Venus, the ascendant or any other Kendra. A house should be constructed or entered when the rising Sign and the one occupied by the Moon are favourable to the owner (i.e. when they do not happen to be the 12th or 8th from his natal ascendant and Moon) and when the ascendant happens to be a rural and fixed sign.

[The rural signs are Aries, Taurus, Gemini, Virgo, Libra, Sagittarius and Aquarius. Of these only two viz. Taurus and Aquarius, are fixed signs. But Aquarius is not good as the ascendant.

Vide यवनेश्वर—

लग्नेषु जीवैन्दवभार्गवेषु पश्यत्सु चैतेषु गृहर्क्षमंशम् ।
राशावथो वा विचरे गृहस्थे गृहांशयोर्वा भृगुनन्दनेन्द्वोः ॥
जलाशये वा गृहमागतेंऽशे गृहे स्वनाथाश्रितलक्षिते वा ।
चन्द्रे शुभस्थे च शुभानि विन्द्याद् वास्तुप्रवेशादिनिवेशनानि ॥

The metre is शार्दूलविक्रीडित.]

तिथिकर्मगुणाध्यायः ॥ ९९ ॥

Chapter XCIX—Functions and Properties of Lunar Days

कमलजविधातृहरियमशशाङ्कषड्वक्त्रवसुभुजगाः ।
धर्मेशसवितृमन्मथकलयो विश्वे च तिथिपतयः ॥ १ ॥

पितरोऽमावास्यायां सञ्ज्ञासदृशाश्च तैः क्रियाः कार्याः ।
नन्दा भद्रा विजया रिक्ता पूर्णा च तास्त्रिविधाः ॥ २ ॥

यत्कार्यं नक्षत्रे तद्दैवत्यासु तिथिषु तत्कार्यम् ।
करणमुहूर्तेष्वपि तत् सिद्धिकरं देवतासदृशम् ॥ ३ ॥

The lords of the lunar days are in their order: (1) Brahman, (2) Vidhātṛ. (3) Viṣṇu, (4) Yama, (5) the Moon, (6) Subrahmaṇya (Kārttikeya), (7) Indra, (8) the Vasus, (9) Serpent, (10) Dharma, (11) Rudra, (12) Āditya (the Sun), (13) Manmatha (Cupid), (14) Kali and (15) Viśve-devas; those of the New Moon are the *Manes.* Functions appropriate to the presiding deities must be performed on their respective Tithis. These are further divided into five classes of three days each: 1, 6 and 11. *Nandas*; 2, 7 and 12-*Bhadras*; 3, 8 and 13-*Jayas*; 4, 9 and 14-*Riktās*; and 5, 10 and 15 *Pūrṇas.* Works that are prescribed for the several asterisms should be done on the lunar days that are owned by the same deities. In the same manner, they should be done with reference to the Karaṇas and Muhūrtas by the identity of the presiding deities for ensuring success.

[Since Brahman presides over the first lunar day, all Brahminic ceremonies such as marriage may be performed that day; on the second, laying of foundations for houses etc.; on the 3rd tonsure etc.; on the 4th, things for harming enemies etc. may be undertaken; on the 5th, emetics, tonics etc. may be taken; on the 6th, getting new friends coronation etc. may be done; on the 7th, construction of vehicles, journeys etc; on the 8th, taking up of arms, fortification etc.; on the 9th, ruining and killing enemies; on the 10th, meritorious deeds, worship of Brāhmaṇas, etc.; on the 11th, things that are permanent, ephemeral, and tender; on the 12th, installation of the

sacred fire, etc.; on the 13th, forming friendship, enjoyment of sensual pleasures etc.; on the 14th, administration of poison, mercury, etc.; on the 15th, propitiation of the *Manes*, etc. In the following extract sage पराशर gives separate names for all the 15 Tithis and the rituals to be performed:

तिथयस्तु नन्दा भद्रा जया रिक्ता पूर्णा मासा मित्रा महाबलोग्रसेना सुधन्वा सुनन्दा यमा जयोग्रा सिद्धिरिति । तासु कर्माणि प्रतिपत्षष्ठ्योर्विवाहक्षेत्रासववास्तुबीजवपनमित्र-धनसङ्ग्रहाभिषेकसत्रादि स्थिरमिष्टमनिष्टमध्वाध्यापनमध्ययनं क्षुरकर्मेति: । द्वितीयासप्त-मीत्रयोदशीषु पत्युद्वहनभवनशयनशकटयानक्रियाध्वगमनाम्बरालङ्कारधारणशिल्पभैषज्य-स्वस्त्ययनपौष्टिकव्रतायुष्याणि । विशेषतो मित्रायां मित्रकर्मनृपतिशासनसन्धानानि । तृतीयायां बलकरणदमनानि । प्रतिपदि द्वितीयायां चतुर्थ्यामपि विषमथनदमनबन्धनानि चारभेदकवाटाभियोगाग्निविषसम्प्रयोगक्रियोग्रोग्रसेनयोश्च । पञ्चमीदशम्येकादशीषु भवन-शयनस्वस्त्ययनौषधपौष्टिकसुभगाध्वगमनकेदारव्यवहारभूषणकन्यावरणोद्वहनस्थिरचरसौ-म्यमृदुकर्माणि । एकादश्यां स्त्रीभृत्यनिग्रहा विशेषेण । अष्टम्यां बलोपकरणदर्शनायुध-ग्रहणदुर्गोपकरणावरणपरिखाभिखननकेदारव्यवहारभूषणकन्यावरणोद्वहनस्थिरचरसौम्य-गुप्तिकरणानि । द्वादश्यां स्थिरचरकर्माग्न्याधानयज्ञोपनयननिधिनिधानपाणिग्रहणानि । पञ्चदश्यां पितृयज्ञदेवगोगुरुबल्युपवासेष्टिक्रिया: प्रशस्यन्ते । अपि च ब्रह्माभरमन्त्रि-जनार्दनयमसोमकुमारमुनिवसुपिशाचोधर्मरुद्ररविकामरुद्रपितरस्तिथिदेवा: ॥

Since Rohiṇī star and Pratipad (I lunar day) are presided over by Brahman, all the works that are allowed under the star can be performed on the Tithi too. Similarly, it is with regard to the star Abhijit and the second lunar day; Śravaṇa and the 3rd day; Bharaṇī and the 4th; Mṛgaśīrṣa and the 5th; Kṛttikā and the 6th; Jyeṣṭhā and the 7th; Hasta and the 12th; Pūrvaphalgunī and the 13th; Āśleṣā and the 14th, Uttarāṣāḍhā and the 15th; and Maghā and the New Moon. Vide *Garga*:—

नन्दा प्रतिपदित्युक्ता प्रशस्ता ध्रुवकर्मसु ।
ज्ञानस्य च समारम्भे प्रवासे च विगर्हिता ॥
नाद्यादत्र तप: कुर्यात् पुष्टिसौभाग्यमेव च ।
जन्म चात्रोत्तमं विन्द्यात्स्वयम्भूर्देवता यत: ॥
भद्रेत्युक्ता द्वितीया तु शिल्पिव्यायामिनां हिता ।
आरम्भे भेषजानां च प्रवासे च प्रवासिनाम् ॥
आवाहांश्च विवाहांश्च वास्तुक्षेत्रगृहाणि च ।
पुष्टिकर्मकरश्रेष्ठा देवता च बृहस्पति: ॥
बलेत्युक्ता तृतीया तु बलसम्पच्च कारयेत् ।
गोऽश्वकुञ्जरभृत्यानां दमनं मानसानि च ॥

कुर्यादासवकर्माणि बीजान्यपि च वापयेत् ।
बलकर्मारभेतैव विष्णुं विन्द्याच्च दैवतम् ॥

रिक्ता प्रोक्ता चतुर्थी च क्षुद्रकर्म प्रयोजयेत् ।
गोग्रहं दारुणं कुर्यात् कूटशास्त्रं समारभेत् ॥

अत्र सम्मारणं कुर्यादभिघाताश्रयाणि च ।
ध्रुवसेनावधं कुर्याद्यमं विन्द्याच्च दैवतम् ॥

पूर्णा च पञ्चमी प्रोक्ता प्रशस्ता ध्रुवकर्मणि ।
नवान्नाग्रयणानां च शयनासनवेश्मनाम् ॥

जन्मक्षेत्रविभूषार्था व्यवहारौषधक्रिया ।
प्रशान्तं पौष्टिकं कर्म सोमं विन्द्याच्च दैवतम् ॥

षष्ठी मासा तिथिर्नाम प्रशस्ता ध्रुवकर्मसु ।
क्षेत्रारम्भं गृहं कुर्याद् देवतायतनानि च ॥

कारयेत् सङ्क्रमद्वारगोपुराद्यालयानि च ।
आधानं च न कर्तव्यं कुमारश्चात्र दैवतम् ॥

सप्तमी मित्रनामा तु मित्रकार्याध्रुवाणि च ।
कुर्याद्राज्ञो ध्वजं छत्रमासनं शयनानि च ॥

रत्नानि मणिमुक्तादिवस्त्राण्याभरणानि च ।
कारयेद् भूषणाद्यांश्च देवाः सप्तर्षयस्तथा ॥

महाबलाष्टमी चैव कुर्याद् बालनिदर्शनम् ॥
अधिकारान् प्रयुञ्जीत यन्त्राकारधनूंषि च ॥

कुर्याच्च नगरे गुप्तिं सुरङ्गान् परिखास्तथा ।
हस्त्यश्वांश्च प्रयुञ्जीत वसवश्चात्र दैवतम् ॥

उग्रसेना तु नवमी बन्धने वधबन्धने ।
अमित्रदमनार्थे च हिता शत्रुवधाय च ॥

अध्वानं च न गच्छेत प्रोष्य न प्रविशेद् गृहम् ।
संहरेत विषादीनि रुद्राणी चात्र दैवतम् ।

सुधन्वा दशमीं प्राह ध्रुवं विन्द्याद्यशस्करम् ।
कूपान् खनेन्नदीश्चैव कूपं पुष्करणीयुतम् ॥

आरामान् नगरीश्चैव क्षेत्राणि च गृहाणि च ।
पुण्यशालां सभां कुर्याद्धर्मं विन्द्याच्च दैवतम् ॥

सुनन्दैकादशीमाह ध्रुवं विन्द्यान्महानसम् ।
निवेशनगरग्रामयज्ञविप्रसभास्तथा ॥

स्त्रीषु चोग्रं प्रवर्तेत दासकर्मकरेषु च ।
गूढार्थं न प्रयुञ्जीत कामशत्रुश्च देवता ॥

द्वादशीं तु यमामाह ध्रुवं विन्द्याद्यशस्करम् ।
मङ्गल्यान्यत्र कुर्वीत चूडोपनयनानि च ।।
कोष्ठागाराणि कुर्वीत निधानं च निधापयेत् ।
ऋणं चात्र न गृह्णीयादादित्यश्चात्र देवता ।।
जया त्रयोदशीमाह कर्तव्यं कर्म शोभनम् ।
वस्त्रमाल्यमलङ्कारविप्राण्याभरणानि च ।।
सौभाग्यकरणं स्त्रीणां कन्यावरणमेव च ।
मुण्डनं युग्मवसनं कामं विन्द्याच्च देवताम् ।।
उग्रां चतुर्दशीं विन्द्याद्दारुणान्यत्र कारयेत् ।
बन्धनं रोधनं चैव घातनं च विशेषतः ।।
पूर्वाभिहननं चैव दारुणं वधघातनम् ।
ग्रामसेनावधं कुर्याद् विन्द्याद्रुद्रोऽत्र दैवतम् ।।
अमावस्या तु सिद्धार्था पितृयज्ञोऽत्र शस्यते ।
देवकार्याणि कुर्वीत गोकुलं तु निवेशयेत् ।।
पुरोहिताय वरणं कुर्याद् यज्ञक्रियां तथा ।
बलिं चैवोपहारांश्च पितरश्चात्र देवता ।।
कल्याणी पौर्णमासी तु देवकर्माधिकारिणी ।
विप्रकार्येऽग्निकार्ये च गवां घोषे निवेशयेत् ।।
राज्ञः पुरोहितं कुर्याद् यज्ञानि विविधानि च ।
शुभं कर्म च कर्तव्यं सोमं विन्द्याच्च देवताम् ।।

As asterisms and lunar days are treated on a par with each other on account of their common rulership, even so are the lunar mansions and the Karaṇas: Jyeṣṭhā and Bava Karaṇa; Rohiṇī and Bālava; Anurādhā and Kaulava; Uttaraphalgunī and Taitila; Jyeṣṭhā and Gara; Śravaṇa and Vaṇij; Bharaṇī and Viṣṭi; Āśleṣā and Śakuni; Rohiṇī and Catuṣpād; Āśleṣā and Nāga; Svāti and Kiṁstughna.

[Vide पराशर—

शकुनौ शकुनिग्रहणप्रहरणभृत्ययोद्धृयुद्धोपकरणक्रियाः सर्वमुग्रं कुर्यात् । चतुष्पदे नृपतिविजयाभिषेकपितृदेवधर्मक्रियाचतुष्पददानानि । नागे सलिलोपकरणावेशनप्रवेशागदगदौषधधारणानि । किंस्तुघ्ने सुरगुरुतीर्थव्रतदीक्षाभिगमनस्नपनानि । बवे मणिकनकरजतालङ्कारवास्तुक्रियाभिप्रयाणासवकुसुमगन्धाधिकाराणि । बालवे व्रतोपवासनियमसत्रयज्ञद्विजगुरुसेवनानि । कौलवे पुरक्षेत्रलेख्यगन्धगान्धर्वपितृदेवधर्मक्रियाः । तैतिले निष्कर्मसाहसद्यूतयुद्धाभिषेकमङ्गलव्रतदीक्षागृहप्रवेशाः । गरे दारूद्यानवनाधिकारिकोपभोगा वैवाहिकादिकरणानि । वणिजि वणिक्प्रयोगाध्ययनशिल्पसम्बन्धार्थाभिवादावनबलिकर्मविधिभिर्यद्यथारभ्यते क्रिया काचित् । विष्टयां न किमपि समृद्धिमेति बीजमिव यथोषरप्राप्तम् ।।

The pairs of asterisms and Muhūrtas having common rulers are the following:—Ārdrā and Śiva; Āśleṣā and Bhujaga; Anurādhā and Mitra; Maghā and Pitṛ; Dhaniṣṭhā and Vasu; Pūrvāṣāḍhā and Jala; Uttarāṣāḍhā and Viśva; Abhijit and Virañci; Rohiṇī and Brahman; Viśākhā and Indrāgni; Mūla and Nairṛta; Śatabhiṣaj and Vāruṇa; Uttaraphalgunī and Aryaman; P. Phalgunī and Bhāgya; P. Bhādra and Ajaikapāda; U. Bhādra and Ahirbudhnya; Revatī and Pūṣan; Aśvinī and Dasra; Bharaṇī and Antaka (Yama); Kṛttikā and Āgneya; Mṛgaśiras and Indu; Punarvasu and Aditi; Puṣya and Guru; Śravaṇa and Hari; Hasta and Ravi; Citrā and Tvaṣṭṛ; and Svāti and Anila.

Vide the following:—

नक्षत्रतत्क्षणानां परिघातादीश्वरैः समं चिन्त्यम् ।
फलमपि तदेव दृष्टं गर्गाद्यपराशरश्लोकैः ॥
अहोरात्रं च सम्पूर्णं चन्द्रनक्षत्रयोजितम् ।
तन्नक्षत्रमुहूर्ताश्च समकर्मगुणाः स्मृताः ॥

Cf. पराशर—

रौद्रमितमैत्रसाधनसारभटात्मसहवैश्वदेवाभिजिद्रोहिणीन्द्रबलजयपित्र्यभाग्यवरुणनैर्ऋतान्नेययाम्यगन्धर्वध्यानपदराक्षसेन्द्राग्नेयप्राजापत्याश्विनेन्द्रब्रह्मगुरुसावित्र्यवैष्णवपौष्णाः । तेषां यत्समानदैवतनक्षत्रं तन्नक्षत्रवत् कर्माण्यारभेत । विशेषोपदेशमुपदेश्या(क्ष्या ?)मः— तत्र श्वेतमैत्रात्मसहरोहिणीषु रोहिणीव सर्वसाधनम् । इष्टिव्रताधानाध्ययनानि । सारभटे अभिचारवधवादान् । अभिजिति सर्वकर्माणि । बले नृपतिबलसमारम्भाः । जयेऽन्नप्रमाणम् । गन्धर्वे गान्धर्वरतिविवाहाः । ध्यानपदेऽभिषेकभूषणमङ्गल्यानि । सन्ध्ययोस्तु पूर्वाऽग्निदेवता पश्चिमा रौद्री तयोर्न किञ्चित्कर्मारम्भो नान्यत्र नियमात् प्रयतमुपतिष्ठन्नोपासीत । पश्चिमायां विशेषतश्चाग्नौ न प्रविशन्नाश्नीयान्न मैथुनमभिगच्छेत् ॥

The reader may note here that some of the names of the Muhūrtas in Parāśara's list are different from those given by our author. The words Paścimā and Agni in Parāśara's text may better be taken in the sense of the evening and morning Sandhyā respectively. (See the table giving details of asterisms, Tithis, Karaṇas, Muhūrtas and the rituals or undertakings prescribed under them.)]

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TABLE OF ASTERISMS, LUNAR DAYS AND MUHURTAS

Asterisms	*Presiding Deities*	*Number of Stars*	*Limbs of Stellar Deity*	*Nature*	*Tithis*	*Suitable Works*	*Corresponding Karaṇas*	*Corresponding Mmuhūrtas*
Aśvinī	Divine Physicians	3	Knees	Swift		Trade, fine arts, etc.		Dasra (night) 5th
Bharaṇī	Gold of Death	3	Head	Fierce	4th	Destruction, Deceit etc.	Visṭi	Yama (night) 6th
Kṛttikā	Fire	6	Hips	Tender, Sharp, Mixed	6th	Mixed type of work		Āgneya (night) 7th
Rohiṇī	Creator	5	Shanks	Fixed	1st	Coronation, Sowing of Seeds & other permanent things	Bālava & Catuṣpāt	Brahman (day) 8th, (night) 8th
Mṛgaśiras	Moon	3	Eyes	Tender	5th	Sex, making friends, ornaments, marriage etc.		Indu (night) 9th
Ārdrā	Rudra	1	Hair	Sharp	11th	Attacks, Incantations, murders, separation of friends		Śiva 1st (day & night)

Asterisms	*Presiding Deities*	*Number of Stars*	*Limbs of Stellar Deity*	*Nature*	*Tithis*	*Suitable Works*	*Corresponding Karaṇas*	*Corresponding Muhūrtas*
Punar-vasu	Aditi	5	Fingers	Movable or Temporary		Temporary works		Aditi (night) 10th
Puṣya	Jupiter	3	Mouth	Swift		Trade, Sex, fine arts etc.		Guru (night) 11th
Āśleṣā	Serpent	6	Nails	Sharp	9th & 11th	Incantations, Attacks etc.	Śakuni & Nāga	Serpent 2nd (day)
Maghā	Manes	5	Nose	Fierce	New Moon	Destruction, Deceit etc.		Manes 4th (day)
Pūrva-Phalgunī	Bhaga	8	Privities	Do.	13th	Do.		Bhāgya (day) 15th
Uttara-Phalgunī	Aryaman	2	Do.	Fixed	10th	Coronation, Sowing of seeds & other permanent things	Taitila	Aryaman (day) 14th
Hastā	Savitṛ	5	Hands	Swift	12th	Trade, sex, fine arts etc.		Ravi (night) 13th
Citrā	Tvaṣṭṛ	1	Fore-head	Tender		Marriage, ornaments, sex etc.		Tvaṣṭṛ (night) 14th
Svātī	Wind	1	Teeth	Temporary		Temporary work	Kiṁstu-ghna	Anila (night) 15th

Asterisms	*Presiding Deities*	*Number of Stars*	*Limbs of Stellar Deity*	*Nature*	*Tithis*	*Suitable Works*	*Corresponding Karaṇas*	*Corresponding Muhūrtas*
Viśākhā	Indra-Agni	5	Arms	Tender-Sharp		Mixed type of work		Indrāgni (day) 11th
Anurādhā	Mitra	4	Breast	Tender		Sex, making friends, ornaments, marriage etc.	Kaulava	Mitra (day) 3rd
Jyeṣṭhā	Indra	3	Neck	Sharp	7th	Incantations, attacks etc.	Bava & Gara	Indra (day) 10th
Mūla	Nirṛti	11	Feet	Sharp		Do.		Nairṛta (day) 12th
Purvāṣāḍhā	Water	2	Thigh	Fierce		Destruction, deceit etc.		Water (day) 6th
Uttarāṣāḍhā	Viśve-Devas	8	Do.	Fixed	15th	Coronation, Sowing of seeds & other permanent works		Viśva (day) 7th
Abhijit	Brahman			Swift	2nd	Trade, fine arts, sex etc.		Viriñci (day) 9th
Śravaṇa	Viṣṇu	3	Ears	Temporary	3rd	Temporary works	Vaṇij	Hari (night) 12th
Dhaniṣṭhā	Vasu	5	Back	Do.	8th	Do.		Vasu (day) 5th

Asterisms	*Presiding Deities*	*Number of Stars*	*Limbs of Stellar Deity*	*Nature*	*Tithis*	*Suitable Works*	*Corresponding Karaṇas*	*Corresponding Muhūrtas*
Śata-bhiṣaj	Varuṇa	100	Laughter	Temporary		Temporary works		Vāruṇa (day) 13th
P. Bhādra	Ajaikapāt	2	Sides	Fierce	9th	Destruction, deceit etc.		Ajaikapāda (night) 2nd
U.Bhādra	Ahir-budhnya	8	Do.	Fixed	11th	Coronation, sowing of seeds & other perma-nent work		Ahirbudhnya (night) 3rd
Revatī	Pūṣan	32	Stomach	Tender		Sex, making friends, orna-ments, marriage etc.		Pūṣan (night) 4th

करणगुणाध्यायः ॥ १०० ॥

Chapter C—Qualities of the Karaṇas

बवबालवकौलवतैतिलाख्यगरवणिजविष्टिसंज्ञानाम् ।
पतयः स्युरिन्द्रकमलजमित्रार्यमभूश्रियः सयमाः ॥ १ ॥

The lords of the seven movable Karaṇas, viz. Bava, Bālava, Kaulava, Taitila, Gara, Vaṇija and Viṣṭi, are Indra, Brahman, Mitra, Aryaman, Bhū (Earth), Śrī (Goddess of Wealth) and Yama (Death) respectively.

कृष्णचतुर्दश्यर्धाद् ध्रुवाणि शकुनिश्चतुष्पदं नागम् ।
किंस्तुघ्नमिति च तेषां कलिवृषफणिमारुताः पतयः ॥ २ ॥

The fixed or Dhruva Karaṇas, viz. Śakuni, Catuṣpada, Nāga and Kiṁstughna, begin from the latter half of the 14th day of the dark fortnight and are presided over by Kali, Vṛṣa, Phaṇin (Serpent) and Māruta (Wind) respectively.

[The fixed Karaṇas appear only once in a lunar month. A Karaṇa is equal to half a Tithi. So there must be 60 Karaṇas in a month. But the fixed ones are assigned to the latter half of the dark 14th day, the two halves of the new moon and the first half of the first lunar day of the bright fortnight. Hence 56 Karanas remain to be filled with the 7 Karaṇas repeated 8 times. Bava prevails in the latter half of the bright Pratipad; Bālava and Kaulava in the two halves of the second; Taitila and Gara in the two parts of the third Tithi; Vaṇij and Viṣṭi in those of the fourth. In this manner these seven movable Karaṇas have to be repeated in both the fortnights, without touching the provinces of the four fixed Karaṇas.]

कुर्याद्बवे शुभचरस्थिरपौष्टिकानि
धर्मक्रियाद्विजहितानि च बालवाख्ये ।
सम्प्रीतिमित्रवरणानि च कौलवे स्युः
सौभाग्यसंश्रयगृहाणि च तैतिलाख्ये ॥ ३ ॥

कृषिबीजगृहाश्रयजानि गरे वणिजि ध्रुवकार्यवणिग्युतयः ।
न हि विष्टिकृतं विदधाति शुभं परिघातविषादिषु सिद्धिकरम् ॥ ४ ॥

One should do in Bava Karaṇa auspicious, temporary, permanent and things that increase one's health and strength; in Bālava, religious or meritorious acts, and things that are beneficial to Brāhmaṇas; in Kaulava, things based on love, choosing friends as well as selecting a bride; in Taitila, things leading to popularity, taking shelter, and affairs connected with a house; in Gara, cultivation of lands, sowing seeds and construction of houses and the like; in Vaṇij, lasting things, trading and association. Nothing done in Viṣṭi leads to beneficial results, but attacking enemies, administering poison and such other things do succeed.

[The metres of the two verses are वसन्ततिलका and तोटक respectively.]

कार्यं पौष्टिकमौषधादि शकुनौ मूलानि मन्त्रास्तथा
गोकार्याणि चतुष्पदे द्विजपितॄनुद्दिश्य राज्यानि च ।
नागे स्थावरदारुणानि हरणं दौर्भाग्यकर्माण्यतः
किंस्तुघ्ने शुभमिष्टिपुष्टिकरणं मङ्गल्यसिद्धिक्रियाः ॥ ५ ॥

In Śakuni, tonics, medicines, herbs (roots) and spells become fruitful; in Catuṣpada, things relating to cattle, Brāhmaṇas, *manes* and countries (political affairs); in Nāga, things pertaining to immovable objects, cruel acts, taking things by force as well as hateful activities; in Kiṁstughna, meritorious acts, sacrifices, nutritive things, auspicious ceremonies like marriage and those that promote the above things.

[Vide गर्ग—

आद्यं तु शकुनिर्नाम रात्रौ कृष्णचतुर्दशी ।
आदानग्रहणे चैवमिष्टमत्र पलायनम् ॥
योधानां शकुनानां च ग्रहणं पोषणं तथा ।
चिकित्सा चैव युद्धं च सर्वमेतत् प्रशस्यते ॥
ततश्चतुष्पदं नाम कृष्णपञ्चदशी दिवा ।
चतुष्पदानां सर्वेषां कर्मारम्भेषु शस्यते ॥
पितॄंश्च पूजयेदेव प्रेतकार्यं च कारयेत् ।
नष्टं दृष्टिपथाल्लब्धं ब्रूयादत्र न संशयः ॥
नागं तु करणं रात्रौ कृष्णपञ्चदशी भवेत् ।
तत्रावमर्दसाध्यानि प्रसह्य हरणानि च ॥
भेदनानि च कर्माणि मूलानि च फलानि च ।
कर्माणि चोदनीयानि सर्वाण्येव प्रकल्पयेत् ॥
अतः परं प्रवक्ष्यामि किंस्तुघ्नं करणं ध्रुवम् ।
तत्तु शुक्लप्रतिपदि दिवसे प्रतिपद्यते ॥

तस्मिन् दिव्यानि कार्याणि वैश्वदेवमथानलम् ।
प्राजापत्यं च यत्कर्म सर्वमत्र प्रयोजयेत् ।।
इत्येतानि निवद्धानि ध्रुवाणि करणानि च ।
अतः परं प्रवक्ष्यामि बवान्यन्यानि सप्त वै ।।
बवं च बालवं चैव कौलवं तैतिलं तथा ।
गराख्यं वणिजं चैव विष्टिर्ज्ञेया तु सप्तमी ।।
बवे तु ध्रुवकर्माणि क्षिप्राण्यपि च कारयेत् ।
निर्याणे च प्रवेशे च तद्धि सर्वार्थसाधकम् ।।
बालवं ब्राह्मणानां तु सर्वारम्भेषु शस्यते ।
अनारम्भोऽत्र वर्णानां शेषाणामिति निश्चयः ।।
मित्रयुक्तं च यत्कर्म यच्च स्यात् सिद्धिकारणम् ।
स्थावराणि च सर्वाणि कौलवे सम्प्रयोजयेत् ।।
तैतिलेन च कर्तव्यं राजद्वारिकमेव यत् ।
अलङ्कारांश्च विविधान् सर्वाधिकरणानि च ।।
गरादिना च कर्तव्यं कर्म गृहसमुद्भवम् ।
कृषि प्रवेशं वस्तूनां ग्रहणं क्षेत्रकर्मणाम् ।।
सर्वकार्याणि वणिजि विवादोत्थानि कारयेत् ।
पण्यविक्रयणं चैव शस्त्रारम्भं च कारयेत् ।।
विष्टिर्नामेह करणं येन कर्म न कारयेत् ।
यत्नेनापि कृतं कर्म भवत्यल्पफलोदयम् ।।

The metre is शार्दूलविक्रीडित; so is that of 7 and 8. In the next verse the author gives auspicious planetary positions for boring the ear-lobes.]

लाभे तृतीये च शुभैः समेते पापैर्विहीने शुभराशिलग्ने ।
वेध्यौ च कर्णावमरेज्यलग्ने पुष्येन्दुचित्राहरिपौष्णभेषु ।। ६ ।।

When benefics are posited in the 11th and the 3rd houses, when an auspicious sign (owned by benefic) is rising and is free from malefics, and Jupiter is in the Ascendant, the boring of the ear-lobes may be done, provided the Moon is posited in any one of the following asterisms: Puṣya, Mṛgaśiras, Citrā, Śravaṇa and Revatī.

[The auspicious signs are Taurus, Gemini, Virgo, Libra, Sagittarius, Pisces and Cancer (when the Moon is waxing). The metre is इन्द्रवज्रा.]

रोहिण्युत्तररेवतीमृगशिरोमूलानुराधामघा-
हस्तस्वातिषु षष्ठतौलिमिथुनेषूद्यत्सु पाणिग्रहः ।

सप्ताष्टान्त्यबहिःशुभैरुडुपतावेकादशद्वित्रिग
क्रूरैस्त्र्यायषडष्टगैर्न तु भृगौ षष्ठे कुजे चाष्टमे ॥ ७ ॥

दम्पत्योर्द्विनवाष्टराशिरहिते चारानुकूले रवौ
चन्द्रे चार्ककुजार्किशुक्रवियुते मध्येऽथवा पापयोः ।
त्यक्त्वा च व्यतिपातवैधृतिदिनं विष्टिं च रिक्तां तिथिं
क्रूराहायनपौषचैत्रविरहे लग्नांशके मानुषे ॥ ८ ॥

Marriage may be solemnized in any of the asterisms, Rohiṇī, the three Uttarās, Revatī, Mṛgaśiras, Mūla, Anurādhā, Maghā, Hasta and Svāti, when Gemini, Virgo or Libra is rising, when benefics are posited in houses other than the 7th, 8th, and 12th, when the Moon is in the 2nd, 3rd or 11th house from the ascendant, when the malefics are in the 3rd, 6th, 8th and 11th houses, when Venus is not in the 6th, and Mars not in the 8th. It should also be noted that the natal signs (Janma-rāśis) of the bride and the bride-groom are not 2nd and 12th, 5th and 9th, or 6th and 8th from the elected Moon's sign (i.e. they may be in opposition, 3rd and 11th the same Rāśi, or 4th and 10th), that the Sun for the bride-groom and the Moon for the bride are favourable in their transit, that the Moon is not in conjunction with the Sun, Mars, Saturn or Venus (she may be conjoined with Jupiter or Mercury or both), that she is not hemmed in between malefics, that the day chosen is free from Vyatipāta and Vaidhṛti yoga, Viṣṭi Karaṇa and Riktā Tithi; that the day is presided over by a benefic planet, that the season chosen is the northern solstice, that the month is any one but Caitra and Pauṣa, (even in the southern solstice the months of Kārttika and Mārgaśīrṣa are acceptable), and that the rising Navāṁśa is owned by a biped sign (Gemini, Virgo or Libra).

[Vide the following:—

हस्तोत्तरास्वातिमघानुराधाप्राजेशपौष्णैन्दवनैऋतेषु ।
उद्वाहसौभाग्यसुखानि कन्या प्राप्नोति शेषैः सुतभर्तृशोकम् ॥
कन्यातुलावन्मिथुनेषु साध्वी शेषेष्वसाध्वी धनवर्जिता च ।
अन्येषु भेषु द्विपदांश इष्टः कन्यादिलग्नेषु न चान्त्यभागः ॥
सौम्यान् व्ययास्तनिधनेष्वरिभे च शुक्रं
हित्वा स्थितस्त्रिधनलाभगतः शशाङ्कः ।
पापास्त्रिषड्निधनलाभगता विवाहे
हित्वाष्टमं क्षितिजमिष्टफलानि दद्युः ॥
त्रिकोणषष्ठाष्टधनव्ययेषु पापप्रदानं शुभमन्यभेषु ।

गोचरशुद्धाविन्दुं कन्याया यत्नतः शुभं वीक्ष्य ॥
तिग्मकिरणं च पुंसां शेषैरबलैरपि विवाहः ।
नान्यैः समेतः शुभकृच्छशाङ्कः केषाञ्चिदिष्टो बुधजीवयुक्तः ॥
मध्ये पापग्रहयोः पाणिग्रहणे शशी न सौख्यकरः ।
तस्माद्यत्नाच्चन्द्रः कन्यायाः सुस्थितो देयः ॥
न वै धृतिदिनं कुर्याद् व्यतीपातयुतेऽहनि ।
रिक्तासु च न कर्तव्यं न विष्टिदिवसे तथा ॥
आग्नेयग्रहवासरेषु कलहः प्रीतिस्तु सत्सूत्तमा ।
केचित्स्थैर्यमुशन्ति सौरदिवसे चन्द्रे ससापत्न्यकम् ॥
उत्तरां भजमानेन काष्ठां वै सप्तसप्तिना ।
चतुर्णामपि वर्णानां विवाहः श्रेष्ठ उच्यते ॥
माघफाल्गुनवैशाखा ऐन्द्रसौम्यानलास्तथा ।
षडेते पूजिता मासाश्चातुर्वर्ण्येऽपि नित्यशः ॥
एषूढा सुभगा साध्वी पुत्रिणी धर्मवत्सला ।
धनिनी देवभक्ता च यथासङ्ख्यं प्रकीर्तिता ॥
आषाढचैत्रपौषाश्च नभस्यः श्रावणस्तथा ।
कुत्सिताः सर्ववर्णानां विवाहेषु मनीषिभिः ॥
आषाढे नष्टशौचा तु खला सन्तानवर्जिता ।
वैशाखे सर्वसामान्या चैत्रे चातृप्तमैथुना ॥
पौषे भर्तृविहीना स्यान्नभस्येऽपि च दुर्भगा ।
एवमाश्वयुजोढा तु श्रावणे तु मृतप्रजा ॥
द्विपदभवनं प्राप्तो योंऽशः शुभोऽन्यगृहोदये ।
द्विपदभवनेष्वप्यन्यांशा भवन्त्यशुभावहाः ॥
विलग्नांशः स्वनाथेन यद्युद्वाहे न दृश्यते ।
पुंविनाशस्ततोऽस्तांशो यद्येवं योषितस्ततः ॥]

नक्षत्रजातकाध्यायः ॥ १०१ ॥

Chapter CI – Effects of Birth In the Asterisms

This chapter is a mere repetition of XVI of the Bṛhad Jātaka.

प्रियभूषणः सुरूपः सुभगो दक्षोऽश्विनीषु मतिमांश्च ।
कृतनिश्चयसत्यारुग्दक्षः सुखितश्च भरणीषु ॥ १ ॥

One born under the asterism Aśvinī will be fond of ornaments, lovely in appearance, attractive or liked by all, efficient and intelligent. The asterism Bharaṇī makes one carry out one's determination, truthful, free from ill health, efficient and happy.

[The intellect has got eight functions as enunciated below:—

शुश्रूषा श्रवणं चैव ग्रहणं धारणं तथा ।
ऊहापोहार्थविज्ञानं तत्त्वज्ञानं च धीगुणाः ॥

Vide पराशर also:—

विज्ञानवानरोगो भिषक् प्रदातार्थभृत्यवनितेशः ।
दक्षः क्षितिपतिसेवी जातः स्यादाश्विने शूरः ॥
धीरः क्रूरोऽनृतवाक् परवित्तहरो नरश्चपलबुद्धिः ।
बहुशत्रुपुत्रभृत्यो याम्ये प्रियमांसमद्यश्च ॥

Thus, we see that the effects of both Aśvinī and Bharaṇī are quite good according to our author; but, according to Parāśara, Bharaṇī makes one cruel, untruthful, fickle-minded, a thief etc.]

बहुभुक्परदाररतस्तेजस्वी कृत्तिकासु विख्यातः ।
रोहिण्यां सत्यशुचिः प्रियंवदः स्थिरमतिः सुरूपश्च ॥ २ ॥

Birth under the asterism Kṛttikā makes one a glutton, addicted to others' wives, brilliant and famous. The person born under Rohiṇī will be truthful, pure, sweet-tongued, with a steady mind, and lovely in appearance.

[Sage पराशर gives a good certificate in the following verse to one born under Kṛttikā. The effects of Rohiṇī are a little better here:

धर्ममतिर्बहुवित्तः स्वाध्यायाभिजनरूपसम्पन्नः ।
अकृपणमतिः शशियुते जातः स्यादग्निदैवत्ये ॥
सुतधनपशुमान् विद्वान् दाता धीरोऽल्पवाक् स्थिरमतिश्च ।
वृषभगतिस्तेजस्वी प्राजापत्ये नरो जातः ॥]

चपलश्चतुरो भीरुः पटुरुत्साही धनी मृगे भोगी ।
शठगर्वितः कृतघ्नो हिंस्रः पापश्च रौद्रर्क्षे ॥ ३ ॥

One born under the star Mṛgaśīrṣa becomes fickle, clever, timid, eloquent, industrious, wealthy and endowed with sensual pleasures. The asterism Ārdrā makes one perfidious, haughty, (irascible), ungrateful, cruel and sinful.

[The Vārāṇaseya edition reads the second line as—शठगर्वितचण्डकृतघ्नहिंस्रपापश्च रौद्रर्क्षे ।

Vide पराशर—

प्रतिशीलरूपदृष्टः सौम्यमतिः सोद्यमः श्रुतिरहस्यः ।
चपलमतिः सुविनीतो जातः स्यादिन्दुदैवत्ये ॥
रौद्रः क्रूरः क्रोधी परदारार्थापहारशीलश्च ।
वाग्निष्ठुरोऽतिधीरो जातः स्याद् रुद्रदैवत्ये ॥]

दान्तः सुखी सुशीलो दुर्मेधा रोगभाक् पिपासुश्च ।
अल्पेन च सन्तुष्टः पुनर्वसौ जायते मनुजः ॥ ४ ॥

One born under the star Punarvasu will be self-controlled, happy, of good character, dull-witted, ailing, very thirsty and easily satisfied.

[Vide पराशर—

क्षयवृद्धिभावनायां यशांसि विदिशो भवन्ति कृच्छ्राणि ।
व्याधिबहुलो बहुसुतः पुनर्वसौ जायते मनुजः ॥]

शान्तात्मा सुभगः पण्डितो धनी धर्मसंश्रितः पुष्ये ।
शठसर्वभक्षपापः कृतघ्नधूर्तश्च भौजङ्गे ॥ ५ ॥

One born under the star Puṣya will possess a tranquil mind, amiable features, learning, affluence and attachment to meritorious deeds. The asterism Āśleṣā makes one insincere, inclined to eat everything, sinful, ungrateful and deceitful.

[Vide पराशर—

द्युतिकान्तिसत्त्वयुक्तो बहुश्रुतो दारदासधनचेष्टः ।
विपुलकुलवंशकर्ता वक्ता पुष्ये नरो जातः ॥

स्वल्पगतिर्जिह्माक्षः क्रूरः क्रोधी नरः सदामर्षः ।
दाता हन्ता भोक्ता सार्पे जातो बहुव्यसनः ॥]

बहुभृत्यधनो भोगी सुरपितृभक्तो महोद्यमः पित्र्ये ।
प्रियवाग्दाता द्युतिमानटनो नृपसेवको भाग्ये ॥ ६ ॥

A person whose birth takes place under the star Maghā will be very rich and will have many servants, will enjoy pleasures, worship the Gods and the *manes*, and be very industrious. The star Pūrvaphalgunī makes one sweet-tongued, liberal in gifts, bright in appearance, fond of wandering, and a servant of the king.

[Cf. पराशर—

पितृभक्तः क्रोधवशो मात्रा पितृयज्ञसत्त्रयाजी च ।
द्विचतुष्पदमित्राढ्यो बह्वरिमित्रो नरः पित्र्ये ॥
बहुभाग्योऽल्पापत्यः सुभगः प्रियदर्शनो नरोऽल्पधनः ।
नातिप्रबुद्धबुद्धिः परभाग्यविभुर्भवति भाग्ये ॥]

सुभगो विद्याप्तधनो भोगी सुखभाग्द्वितीयफाल्गुन्याम् ।
उत्साही धृष्टः पानपोऽघृणी तस्करो हस्ते ॥ ७ ॥

The person born under the star Uttaraphalgunī will be very popular, will earn money by his learning, will be voluptuous and happy. The star Hasta makes one industrious, impudent, fond of drinking, merciless and thievish.

[Cf. पराशर—

हयगजरथप्रयायी दाता भोक्ता विहाररतिशीलः ।
मृदुवाग्गीतरतिः स्यादार्यम्णे मानवो विद्वान् ॥
उपचितकरचरणभुजो बहुविधधनधान्यताग्रणीः सेर्ष्यः ।
धर्मार्थकामभागी हस्ते सुतवान् नरो जातः ॥]

चित्राम्बरमाल्यधरः सुलोचनाङ्गश्च भवति चित्रायाम् ।
दान्तो वणिक् कृपालुः प्रियवाग्धर्माश्रितः स्वातौ ॥ ८ ॥

Under the asterism Citrā one comes to have colourful garments and flower-garlands as well as beautiful eyes and limbs. The star Svāti makes one self-controlled, clever in trade, kind-hearted, virtuous and of pleasant speech.

[Instead of कृपालुः, तृषालुः is another reading.]

Cf. पराशर—

वेदार्थशास्त्रकुशलः पशुमानत्यन्तशिल्पकर्मा च ।
चित्राक्षश्चित्रायां सुभगश्च नरस्त्रिपुत्रश्च ॥
बहुजनभर्ता वक्ता त्रिवर्गभोक्ता प्रियो महोत्साहः ।
वामाचारोऽल्परिपुः स्वातौ जातः कुलाग्र्यश्च ॥

ईर्ष्युर्लुब्धो द्युतिमान्वचनपटुः कलहकृद्विशाखासु ।
आढ्यो विदेशवासी क्षुधालुरटनोऽनुराधासु ॥ ६ ॥

One born under Viśākhā becomes jealous, greedy, bright in appearance, clever in speech, and quarrelsome. The person born under Anurādhā becomes very wealthy, dwells in foreign lands, is unable to endure hunger and wanders from place to place.

[Cf. पराशर—

श्रीमानिज्याभिरतः प्राज्ञोऽनुपसाधुकृत् कृतार्थपतिः ।
तीक्ष्णोऽभिमानयुक्तश्चैन्द्राग्नौ ख्यातकीर्तिश्च ॥
स्थिरमित्रस्तेजस्वी सुतवानत्यन्तसौख्यभागी च ।
ज्ञातिष्ववन्ध्योऽर्थपरो जातः स्यान्मित्रदैवत्ये ॥

This sage gives only good effects for Anurādhā.]

ज्येष्ठासु न बहुमित्रः सन्तुष्टो धर्मकृत्प्रचुरकोपः ।
मूले मानी धनवान् सुखी न हिंस्रः स्थिरो भोगी ॥ १० ॥

One born in the star Jyeṣṭhā will not have many friends, will be contented, interested in meritorious deeds and exceedingly irritable. Under Mūla one becomes proud, wealthy, happy, of a gentle nature, firm-minded and luxurious in his living.

[Cf. पराशर—

ज्ञातिषु गुणेषु राजसु पूजां प्राप्नोति नाशयति शत्रून् ।
तेजोऽधिकोऽर्थभागी जातः स्यादिन्द्रदैवत्ये ॥
धनधान्याढ्यो दाता परवित्तहरो नरः कलहशीलः ।
क्रूरः परोपतापी मूले मूलोपजीवी च ॥]

इष्टानन्दकलत्रो मानी दृढसौहृदश्च जलदैवे ।
वैश्वे विनीतधार्मिकबहुमित्रकृतज्ञसुभगश्च ॥ ११ ॥

The person born under Pūrvāṣāḍhā will have an amiable and jolly wife, will be proud and firm in friendship. The star Uttarā-

ṣāḍhā will make one modest, virtuous, have many friends, grateful and attractive.

[वीरो is another reading for मानी.

Cf. पराशर—

सलिलपथकर्मसिद्धः क्लेशसहिष्णुः परस्य दारेच्छुः ।
नित्यमकल्यशरीरः प्रियमद्यः पूर्वषाढासु ॥
यानोद्यानवनरतिः प्रवाससुरतीर्थसाधुसेवी च ।
बहुशिल्पार्थः प्रियवाक् जातः स्याद्वैश्वदेवे च ॥]

श्रीमाञ्छ्रवणे श्रुतवानुदारदारो धनान्वितः ख्यातः ।
दाताऽऽढ्यशूरगीतप्रियो धनिष्ठासु धनलुब्धः ॥ १२ ॥

One born under the asterism Śravaṇa becomes learned, has a generous wife, and is possessed of wealth and fame. Star Dhaniṣṭhā makes one charitable, heroic, wealthy, greedy for money, and fond of music.

[The alliteration in the first line is pleasing. Utpala gives two explanations of उदारदारः, उदारेषु दारः and the other, the correct one. It is not clear as to what he means by the first explanation.

Cf. पराशर—

ज्ञातिश्रेष्ठो धनवान्दानरुचिर्भवति दक्षिणो दक्षः ।
नित्यमरोगशरीरः श्रवणे हतशत्रुपक्षश्च ॥
धनधान्यसञ्चयानामीशः स्यान्नृपतिसत्कृतो यज्वा ।
अक्लेशभाग् जितरिपुः श्रविष्ठयाभीष्टता(दा ?)रश्च ॥]

स्फुटवाग्व्यसनी रिपुहा साहसिकः शतभिषक्षु दुर्ग्राह्यः ।
भद्रपदासूद्विग्नः स्त्रीजितधनपटुरदाता च ॥ १३ ॥

One born in the star Śatabhiṣaj speaks clearly (or frankly), is unfortunate (or has some vice), conquers his enemies, is daring and hard to be won over. Under the star Pūrvabhadrapadā one will be unhappy, henpecked, wealthy and clever, but a miser.

[Vide पराशर—

परदारमद्यसेवी क्लेशसहो वारुणे नरो धीरः ।
स्थिरसञ्चयः स्थिरसुहृद्भिषक्क्रियापण्डितो रोगी ॥
दारुणकर्मा क्रोधी निशाचरस्तीक्ष्णविक्रमश्चपलः ।
विषमः प्रसह्य हन्ता प्राक्प्रोष्ठपदे भवति जातः ॥

The commentator interprets स्फुटवाक् as निष्ठुरभाषी—one who speaks harshly.]

वक्ता सुखी प्रजावान् जितशत्रुर्धार्मिको द्वितीयासु ।
सम्पूर्णाङ्गः सुभगः शूरः शुचिरर्थवान् पौष्णे ॥ १४ ॥

The person born under the asterism Uttarābhādra will be a good speaker, happy, blessed with children, will vanquish his enemies and be virtuous. The star Revatī makes one have a symmetrical body (a perfect body), attractive, heroic, pure and wealthy.

[Vide पराशर—

नृपसत्कृतो बहुसुतः प्रदानशीलो जले सततभीरुः ।
इज्याध्ययनरतिः स्यादाहिर्बुध्न्ये नरो जातः ॥
सर्वार्थभुक् प्रदाता प्रवासनिरतो विशुद्धकुलशीलः ।
गोमाननल्पपुत्रः पौष्णे विद्वान् नरो जातः ॥]

———————

विवाहपटलम् ॥ १०३ ॥
(विन्ध्यवासिकृतम्)

Chapter CIII—Planetary Combinations at Marriage
(Written by Vindhyavāsin)

[This chapter is patently by another author named above. The commentator could have, however, added this chapter at the end of Chapter C, where he comments upon विवाहपटल of two verses, with the remark: "इदानीं संक्षेपेणावसरप्राप्तं विवाहपटलमाह ।" For, what is treated of in this chapter is nothing but an elaboration of the matter contained in those two verses. The reason for this must be that before our commentator, others must have seen this work with the inclusion of this Vivāhapaṭala as a separate chapter, since he notices a variant reading in verse 8 *infra.*]

मूर्तौ करोति दिनकृद्विधवां कुजश्च
राहुर्विपन्नतनयां रविजो दरिद्राम् ।
शुक्रः शशाङ्कतनयश्च गुरुश्च साध्वी-
मायुःक्षयं प्रकुरुतेऽथ विभावरीशः ॥ १ ॥

If the Sun or Mars occupy the ascendant at a marriage, the girl would become a widow; if Rāhu, she would lose her children; if Saturn, she would become penniless; if Venus, Mercury or Jupiter, she would be blessed with an ideal character; and if the Moon, her life would be cut short.

[All the verses in this chapter, except the last one which is in स्रग्धरा metre, are in the वसन्ततिलका metre.]

कुर्वन्ति भास्करशनैश्चरराहुभौमा
दारिद्र्यदुःखमतुलं नियतं द्वितीये ।
वित्तेश्वरीमविधवां गुरुशुक्रसौम्या
नारीं प्रभूततनयां कुरुते शशाङ्कः ॥ २ ॥

The Sun, Saturn, Rāhu or Mars occupying the 2nd house from the ascendant cause undoubtedly indescribable miseries arising

from poverty; while Jupiter, Venus or Mercury therein make the girl abundantly rich and have a long-lived husband. The Moon in that position confers many children on her.

सूर्येन्दुभौमगुरुशुक्रबुधास्तृतीये
कुर्युः सदा बहुसुतां धनभागिनीं च ।
व्यक्तां दिवाकरसुतः सुभगां करोति
मृत्युं ददाति नियमात् खलु सैंहिकेयः ॥ ३ ॥

The Sun, Moon, Mars, Mercury, Jupiter or Venus in the 3rd house from the ascendant make her always wealthy and blessed with many children; Saturn makes her famous, and attractive to her husband; while Rāhu invariably causes death.

स्वल्पं पयः स्रवति सूर्यसुते चतुर्थे
दौर्भाग्यमुष्णकिरणः कुरुते शशी च ।
राहुः सपत्नमपि च क्षितिजोऽल्पवित्तं
दद्याद्भृगुः सुरगुरुश्च बुधश्च सौख्यम् ॥ ४ ॥

Saturn occupying the 4th house causes scarcity of breast-milk in the bride; the Sun or the Moon in that position makes her unfortunate (i. e. disliked by the husband); Rāhu creates enemies (or a co-wife); Mars causes poverty; Venus, Jupiter or Mercury bestow happiness.

नष्टात्मजां रविकुजौ खलु पञ्चमस्थौ
चन्द्रात्मजो बहुसुतां गुरुभार्गवौ च ।
राहुर्ददाति मरणं शनिरुग्ररोगं
कन्याविनाशमचिरात्कुरुते शशाङ्कः ॥ ५ ॥

The Sun and Mars (singly or together) in the 5th house from the Lagna will certainly destroy her issue; Mercury, Jupiter and Venus bestow many children; Rāhu causes death; Saturn, a fell disease; the Moon brings about the girl's death before long.

षष्ठाश्रिताः शनिदिवाकरराहुजीवाः
कुर्युः कुजश्च सुभगां श्वशुरेषु भक्ताम् ।
चन्द्रः करोति विधवामुशना दरिद्रा-
मृद्धां शशाङ्कतनयः कलहप्रियां च ॥ ६ ॥

Saturn, the Sun, Rāhu, Jupiter and Mars occupying the 6th house make the bride beloved of her husband, and devoted to the elders (such as the father-in-law and mother-in-law); the Moon makes her a widow; Venus, penurious; and Mercury, wealthy, but fond of quarrels.

[In the 6th house five planets are beneficial, while the Moon is definitely bad, Mercury being partly favourable.]

सौरारजीवबुधराहुरवीन्दुशुक्राः
कुर्युः प्रसह्य खलु सप्तमराशिसंस्थाः ।
वैधव्यबन्धनवधक्षयमर्थनाश-
व्याधिप्रवासमरणानि यथाक्रमेण ॥ ७ ॥

Saturn, Mars, Jupiter, Mercury, Rāhu, the Sun, the Moon and Venus occupying the 7th house, cause perforce widowhood, imprisonment, destruction, decay, loss of wealth, disease, absence from home and death respectively.

[It is a well-known rule to be observed in electional astrology relating to marriage that the 7th house from the ascendant at the time of marriage must be free from planets. That is why no good effect has been given here for any planet.]

स्थानेऽष्टमे गुरुबुधौ नियतं वियोगं
मृत्युं शशी भृगुसुतश्च तथैव राहुः ।
सूर्यः करोत्यविधवां सरुजां महीजः
सूर्यात्मजो धनवतीं पतिवल्लभां च ॥ ८ ॥

Jupiter and Mercury in the 8th house cause separation between the husband and wife for certain; the Moon, Venus and Rāhu cause death; the Sun makes her predecease her husband; Mars, sickly; Saturn, wealthy and beloved of her husband.

[According to this only two planets namely the Sun and Saturn, are beneficial in the 8th house. The commentator speaks of a different reading in the third line viz. सुभगां instead of सरुजाम्.]

धर्मे स्थिता भृगुदिवाकरभूमिपुत्रा
जीवश्च धर्मनिरतां शशिजस्त्वरोगाम् ।
राहुश्च सूर्यतनयश्च करोति वन्ध्यां
कन्याप्रसूतिमटनां कुरुते शशाङ्कः ॥ ९ ॥

Venus, the Sun, Mars and Jupiter posited in the 9th house make the girl devoted to virtue or religion; Mercury gives her good health; Rāhu and Saturn make her barren; and the Moon gives her daughters and a wandering habit.

राहुर्नभःस्थलगतो विधवां करोति
पापे रतां दिनकरश्च शनैश्चरश्च ।
मृत्युं कुजोऽर्थरहितां कुलटां च चन्द्रः
शेषा ग्रहा धनवतीं सुभगां च कुर्युः ॥ १० ॥

Rāhu occupying the 10th house from the ascendant at marriage makes a girl a widow; the Sun and Saturn therein lead her to sinful activities; Mars causes death; the Moon makes her indigent and unchaste; and the others viz. Mercury, Jupiter and Venus, wealthy and beloved of the husband.

आये रविर्बहुसुतां सधनां शशाङ्कः
पुत्रान्वितां क्षितिसुतो रविजो धनाढ्याम् ।
आयुष्मतीं सुरगुरुः शशिजः समृद्धां
राहुः करोत्यविधवां भृगुरर्थयुक्ताम् ॥ ११ ॥

The Sun situated in this 11th house bestows many sons; the Moon, wealth; Mars, sons; Saturn, much wealth; Jupiter, long life; Mercury, great prosperity; Rāhu, long life on the husband; and Venus, riches.

अन्ते गुरुर्धनवतीं दिनकृद्दरिद्रां
चन्द्रो धनव्ययकरीं कुलटां च राहुः ।
साध्वीं भृगुः शशिसुतो बहुपुत्रपौत्रीं
पानप्रसक्तहृदयां रविजः कुजश्च ॥ १२ ॥

Jupiter in the 12th house confers wealth on the bride; the Sun leads to poverty; the Moon makes her a spend-thrift; Rāhu, immoral; Venus, devoted to her husband; Mercury bestows many children and grand children; Saturn and Mars make her an addict to drink.

गोपैर्यष्ट्या हतानां खुरपुटदलिता या तु धूलिर्दिनान्ते
सोद्वाहे सुन्दरीणां विपुलधनसुतारोग्यसौभाग्यकर्त्री
तस्मिन्काले न चर्क्षं न च तिथिकरणं नैव लग्नं न योगः
ख्यातः पुंसां सुखार्थं शमयति दुरितान्युत्थितं गोरजस्तु ॥ १३ ॥

The dust that is raised in the evening by the pointed hoofs of the cows beaten with sticks by the cow-herds, is favourable for the marriage of charming girls. It bestows abundant wealth, sons, sound health and husband's affection. It is not at all necessary at this time to consider the asterism, the lunar day, karaṇa, yoga and ascendant. For, the dust raised by cows is noted for giving happiness to men, as it wards off all sins.

[The results of this section can be put in a table for ready reference as shown below:

Planets Houses	Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn	Rāhu
I	Widow	Short Life	Widow	Chastity	Chastity	Chastity	Poverty	Loss of children
II	Suffering due to poverty	Many children	Suffering due to poverty	Riches & auspiciousness	Riches & auspiciousness	Riches & auspiciousness	Suffering due to poverty	Suffering due to poverty
III	Many sons & wealth	Many sons & wealth	Many sons & wealth	Many sons & wealth	Many sons & wealth	Many sons & wealth	Famous & beloved of husband	Death
IV	Unfortunate	Unfortunate	Poverty	Happiness	Happiness	Happiness	Little milk in breasts	Enemies
V	Loss of children	Death soon	Loss of children	Many children	Many sons	Many children	fell disease	Death

VI	Attractive & respectful to elders	Widow	Attractive & respectful to elders	Rich & quarrelsome	Attractive & respectful to elders	Poor	Attractive & respectful to elders	Attractive & respectful to elders
VII	Disease	Going away from home	Imprisonment	Decay	Death	Death	Widowhood	Sons of wealth
VIII	Long lived husband	Death	Sickly	Separation	Separation	Death	Rich & beloved of husband	Death
IX	Virtuous	Birth of only daughters & wandering	Virtuous	Healthy	Virtuous	Virtuous	Barren	Barren
X	Sinful	Poor & immoral	Death	Rich & attractive	Rich & attractive	Rich & attractive	Sinful	Widowhood
XI	Many sons	Rich	Many children	Rich	Long life	Wealthy	Rich	Long-lived husband
XII	Poor	Spendthrift	Drunkard	Many children & grand children	Rich	Chaste	Drunkard	Immoral

ग्रहगोचराध्यायः ॥ १०४ ॥

Chapter CIV—Transits of Planets

The aim of the author is to include in his work all branches of learning, though his main object is to teach astrological and allied principles. So he wants to illustrate many of the metres while expounding the effects of planetary transits. Being a great scholar endowed with a creative genius, he uses many figures of speech and introduces cleverly the names of metres, he employs, through pun. Primarily Sanskrit metres are classified under two heads viz. Vṛtta and Jāti. The former is based on groups of three syllables called Akṣara gaṇas, while the latter, upon groups of four Mātrās or syllabic instants. There are 8 Akṣaragaṇas viz. Ma, Ya, Ra, Sa, Ta, Ja, Bha and Na. They are shown below:

मगणः = — — — ; आदित्यः	तगणः = — — ∪ ; विघ्नेश
यगणः = ∪ — — ; पिनाकः	जगणः = ∪ — ∪ ; पुरारि
रगणः = — ∪ — ; शङ्करः	भगणः = — ∪∪ ; भूसुर
सगणः = ∪ ∪ — ; सततम्	नगणः = ∪ ∪ ∪ ; गिरिश

Here (—) stands for a long syllable, while (∪) for a short one. These Gaṇas have their own presiding deities viz. the Earth, Water, Fire, Wind, Sky, Sun, Moon and Heaven. According to Piṅgala, Antaka or Death takes the place of Wind, and Serpent instead of Heaven. Their effects in order are: Prosperity, growth, death, journey, emptiness, disease, fame and joy. The following verse gives the mutual relationship of the Gaṇas:

मनौ सखायौ कथितौ भयौ भृत्यावुदीरितौ ।
उदासीनौ तजौ प्रोक्तौ सरौ शत्रू मताविह ॥

The Jāti type of metre is based on syllabic instants. Here a Gaṇa has four syllabic instants. Among the Akṣaragaṇas there are only three viz. सगण, जगण and भगण, which have four Mātrās. In addition to these we can have नगण and one लघु. Our author is fond of the आर्या metre belonging to the Jāti group. In the ordinary variety

of this Āryā, the first and third quarters must have three groups of four Mātrās each; the second, 4 groups with a long syllable (which has two Mātrās) at the end. The fourth quarter has 15 Mātrās, distributed among four Gaṇas followed by a long syllable. In this, the third Gaṇa is represented by only one Mātrā of a short syllable. It is a rule that the odd groups ought not to have Jagaṇa (∪—∪) and the sixth (i.e. the 3rd in the second quarter) ought to have Jagaṇa or a Nagaṇa and a Laghu (∪∪∪∪). The author names here several varieties of the Āryâ viz. मुखचपला, जघनचपला, पथ्या, विपुला, चपला, वतालीय, औपच्छन्दसिक, Daṇḍakas viz. चण्डवृष्टिप्रयात, वर्णकदण्डक, समुद्रदण्डक, and 47 Vṛttas.

प्रायेण सूत्रेण विनाकृतानि प्रकाशरन्ध्राणि चिरन्तनानि ।
रत्नानि शास्त्राणि च योजितानि नवैर्गुणैर्भूषयितुं क्षमाणि ॥ १ ॥

Generally ancient gems and Śāstras (scientific works) which are without strings (i.e. unstrung) and a metrical form (respectively), whose bores are quite visible and faults apparent (as a result of obsolete words), become fit to be worn as ornaments and to be held in high esteem, when they are joined together with new strings and excellent ideas couched in fine metres (respectively).

[Here the author uses pun (Śleṣa) and Samuccayālaṁkāra. The metre is उपजाति.]

प्रायेण गोचरो व्यवहार्योऽतस्तत्फलानि वक्ष्यामि ।
नानावृत्तैरार्या मुखचपलत्वं क्षमध्वं नः ॥ २ ॥

Generally, the transit of planets comes within the purview of our daily experience. Hence I shall expound its effects, O noble scholars, in varied metres. Kindly excuse my volubility.

[Here he has introduced the name of the metre मुखचपला with pun, as it also means 'talkative'. In society people speak about their good and bad prospects accruing from the transit of the planets with reference to their natal Moon. Hence it is a very useful subject in which even ordinary persons are unusually interested. Now to understand मुखचपला type of आर्या, we have to know first what is चपला. In both the halves there should be जगण in the second and fourth places, being surrounded (i. e. preceded and followed) by Gurus or long syllables. It is arranged thus:

∪∪—, ∪—∪, — —, ∪—∪, — —, ∪—∪, — —, Long,
∪∪—, ∪—∪, — —, ∪—∪, — —, ∪, — —, Long,,

Here the Jagaṇas in II and IV places are flanked by (—)s, in both halves. Hence the name. If the first half alone follows this rule, it is called मुखचपला. Let us put the example in symbols :

— —, ∪— ∪, —∪ ∪, — —, — —, ∪— ∪, — —, Long,
— —, — —, — —, ∪∪ ∪∪, — —, ∪, — —, Long,,

The author has not followed in the first half the rules of चपला strictly, as the IV Gaṇa is not preceded by a long syllable, though it is followed by one. It is no जगण either. Here, since the first half alone is of the चपला variety and the second of the ordinary आर्या, it is termed चपला in the मुख or opening.]

माण्डव्यगिरं श्रुत्वा न मदीया रोचतेऽथवा नैवम् ।
साध्वी तथा न पुंसां प्रिया यथा स्याज्जघनचपला ॥ ३ ॥

Or, my statements on this subject will surely be liked by the learned who have heard those of Māṇḍavya. For, men do not love their devout and chaste wives so much as they do courtesans.

[It is inferred that Rāta and Māṇḍavya were the joint authors of some sacred works. They are mentioned in Piṅgala's work. Māṇḍavya is mentioned in the Baudhāyana-sūtra, Āśvalāyana-sūtra and the Mahābhārata (Ādi. 107). The commentator quotes two verses of Māṇḍavya which contain a bombastic style and appear to be modern:

सर्वेऽप्याकाशवासाः स्फटिकबिसलताशङ्खकार्पासभासा-
स्ते लग्नं वर्द्धयन्तो नरपतितिलकं तं समुत्पादयन्ति ।
यत्सेनोत्तालवाजिव्रजखुरजरजोव्याप्तमालोक्य बिम्बं
मुच्यन्ते प्रेयसीभिर्दुरनुभवनिशाशङ्कया चक्रवाकाः ॥
कौर्पैरन्यत्र मुक्ताविचकिलधवलो रोहिणीप्राणनाथः
सर्वैः संवीक्ष्यमाणः खवलयनिलयैस्तं समुत्पादयेद्धि ।
नीतं यस्य प्रगाढैर्घनमलिनमपि श्वेतिमानं यशोभि-
र्बिभ्राणा शम्भुशङ्कां मधुमथनमहो मन्दमालिङ्गति श्रीः ॥

The metre जघनचपला is so called because it is like the चपला only in the second half, the first half being like the ordinary Āryā. So this is the converse of मुखचपला. In this verse the author shows his humility in that he says that though his statements are not picturesque like a courtesan, yet being factual they would be liked by scholars.]

सूर्यः षट्त्रिदशस्थितस्त्रिदशषट्सप्ताद्यगश्चन्द्रमा
जीवः सप्तनवद्विपञ्चमगतो वक्रार्कजौ षट्त्रिगौ ।

सौम्यः षड्द्विचतुर्दशाष्टमगतः सर्वेऽप्युपान्ते शुभाः
शुक्रः सप्तमषड्दशर्क्षसहितः शार्दूलवत् त्रासकृत् ॥ ४ ॥

The Sun is beneficial in transit in the 3rd, 6th, and 10th places from a person's natal Moon; the Moon in the 1st, 3rd, 6th, 7th and 10th houses; Jupiter in the 2nd, 5th, 7th and 9th houses; Mars and Saturn in the 3rd and 6th; Mercury in the 2nd, 4th, 6th, 8th and 10th; all planets are beneficial in the 11th place. Venus causes fear (unfavourable effects) like the tiger, when he moves in the 6th, 7th, and 10th places; (in others he is auspicious).

[Sometimes the effects of good transits are not experienced by people, as they are hindered by those of Vedha (obstruction) produced by other planets. For an explanation of Vedha see this author's 'Fundamentals of Astrology' page 236. The metre of this verse is शार्दूलविक्रीडित which is defined thus: सूर्याश्वैर्मसजाः स्तताः सगुरवः शार्दूलविक्रीडितम् ।]

In the following three verses the author explains in detail the transit effects of the Sun in the 12 houses from the natal Moon.

जन्मन्यायासदोऽर्कः क्षपयति विभवान् कोष्ठरोगाध्वदाता
वित्तभ्रंशं द्वितीये दिशति च न सुखं वञ्चनां दृग्रुजं च ।
स्थानप्राप्तिं तृतीये धननिचयमुदा कल्यकृच्चारिहर्ता
रोगान्दत्ते चतुर्थे जनयति च मुहुः स्रग्धरा भोगविघ्नम् ॥ ५ ॥

The Sun passing through the sign of the natal Moon causes fatigue, reduces wealth, brings about diseases of the bowels, wealth and wearisome journeys. He causes, in the 2nd house, loss of wealth, and happiness, eye-disease and deceit. In the 3rd house, acquisition of a new position, advent of much wealth, happiness, sound health and destruction of enemies will be the result. In the 4th house, the Sun causes diseases, and constant impediments to the native in the enjoyment of conjugal happiness.

[In the second line in the place of दिशति, मनसि is another reading. This verse is in the स्रग्धरा metre which is defined as:
म्रभ्नैर्यानां त्रयेण त्रिमुनियतियुता स्रग्धरा कीर्तितेयम् ।]

पीडाः स्युः पञ्चमस्थे सवितरि बहुशो रोगारिजनिताः
षष्ठेऽर्को हन्ति रोगान्क्षपयति च रिपून् शोकांश्च नुदति ।
अध्वानं सप्तमस्थो जठरगदभयं दैन्यं च कुरुते
रुक्त्रासौ चाष्टमस्थे भवति सुवदना न स्वापि वनिता ॥ ६ ॥

When the Sun passes in transit through the 5th house, there will be innumerable troubles caused by illness and enemies; through the 6th, he removes illness, enemies and grief; through the 7th, he causes wearisome travelling, diseases of the stomach, and humiliation; through the 8th, the person will suffer from illness and fright; and consequently his own wife will speak harshly to him.

[This verse is in the सुवदना metre which is defined as :
ज्ञेया सप्ताश्वषड्भिर्मरभनययुतौ भ्लौ ग: सुवदना ।]

रवावापद्दैन्यं रुगिति नवमे वित्तचेष्टाविरोधो
जयं प्राप्नोत्युग्रं दशमगृहगे कर्मसिद्धिं क्रमेण ।
जयस्थानं मानं विभवमपि चैकादशे रोगनाशं
सुवृत्तानां चेष्टा भवति सफला द्वादशे नेतरेषाम् ।। ७ ।।

The Sun in the 9th house causes danger, poverty (or humiliation), disease and impediments to acquisition of wealth and undertakings; in the 10th house, a mighty task will be completed successfully, and all the projects will be carried to success. In the 11th house, the native will attain an illustrious position, honour, wealth and freedom from disease. When the Sun passes through the 12th house, the activities of only those of an ideal character will be successful and not of others.

[Cf. the following regarding good results accruing to the virtuous:—

मङ्गलाचारयुक्तानां नित्यं च प्रयतात्मनाम् ।
जपतां जुह्वतां चैव विनिपातो विनश्यते ।।

Vide the फलदीपिका XXVI. 50.

Vide also यवनेश्वर—

हृद्रोगशोकाध्वविवाहदैन्यक्रोधक्षयव्याधिभयातिदोषान् ।
स्थाने शशाङ्कस्य रवि: करोति व्यर्थश्रमोद्वेगमपि द्वितीये ।।
तृतीयसंस्थो धनमानधर्मस्थानासनप्रीतिसुखप्रदोऽर्क: ।
चतुर्थगस्तु क्षतजप्रवृत्तिर्ज्वरामयो भेदविवादकारी ।।
नृपावमर्दात्मजबन्धुशोकव्याधिप्रद: पञ्चमसंस्थितोऽर्क: ।
आरोग्यसौख्यारिविनाशहर्षख्यातिक्रियासिद्धिकरश्च षष्ठ: ।।
जामित्रसंस्थो रुधिरप्रवृत्तिज्वरक्लमाजीर्णविषाध्वकारी ।
सूर्योऽष्टमे स्त्रीसुतबन्धुदु:खव्याधिप्रदोपद्रवमृत्युकृत्स्यात् ।।
दैन्यस्थितिभ्रंशगुरुस्वबन्धुप्रद्वेषकृत् स्यान्नवगाश्रितोऽर्क: ।
मेषूरणस्थो द्विचतुष्पदस्त्रीहिरण्यरौप्याम्बरलाभकर्ता ।।

एकादशे स्थानयश:प्रहर्षमिष्टाशनारोग्यसुखप्रदोऽर्क:
स्थाने निरुक्तं शशिनो विधिज्ञै: क्रियाफलाधातकृदन्त्यराशौ ।।

The metre of the verse is सुवृत्ता which is defined thus: यमौ न्सौ रौ गश्चेद् द्विरसमुनिभि: स्याद्विरामै: सुवृत्ता ।

It is also known as मेघविस्फूर्जिता, according to the Vṛttaratnākara, which defines it thus:

रसर्त्वश्वैर्म्यौ न्सौ ररगुरुयुतौ मेघविस्फूर्जिता ।]

शशी जन्मन्यन्नप्रवरचयनाच्छादनकरो
द्वितीये मानार्थान् ग्लपयति सविघ्नश्च भवति ।
तृतीये वस्त्रस्त्रीधनविजयसौख्यानि लभते
चतुर्थेऽविश्वास: शिखरिणि भुजङ्गेन सदृश: ।।८।।

When the Moon passes through the natal sign, one gets excellent food, couches and clothes; through the second house, one loses honour and wealth, and experiences obstacles; through the 3rd, one gets garments, damsels (or conjugal falicity), wealth, success and happiness; through the 4th house, one loses trust in others. as in a mountain infested with snakes.

[The poet introduces a simile combined with pun. The metre is शिखरिणी which is defined thus:

रसै रुद्रैश्छिन्ना यमनसभला ग: शिखरिणी ।]

दैन्यं व्याधिं शुचमपि शशी पञ्चमे मार्गविघ्नं
षष्ठे वित्तं जनयति सुखं शत्रुरोगक्षयं च ।
यानं मानं शयनमशनं सप्तमे वित्तलाभं
मन्दाक्रान्ते फणिनि हिमगौ चाष्टमे भीर्न कस्य ।।९।।

The Moon passing through the 5th house brings about humiliation, illness, grief and obstruction to journey; through the 6th, confers wealth and happiness, and destroys enemies and diseases; through the 7th, confers vehicles, honour, couches, food and money. Whoever is not frightened when the Moon is in the 8th house, as when a snake is accidentally trodden upon ?

[Here too he uses pun and Samuccayālaṁkāra. The metre is मन्दाक्रान्ता which is defined thus:

मन्दाक्रान्ता जलधिषडगैर्म्भौ नतौ ताद्गुरू चेत् ।]

नवमगृहगो बन्धोद्वेगश्रमोदररोगकृद्
दशमभवने चाज्ञाकर्मप्रसिद्धिकर: शशी ।

उपचयसुहृत्संयोगार्थप्रमोदमुपान्त्यगो
वृषभचरितान्दोषानन्त्ये करोति च सव्ययान् ॥१०॥

The Moon in the 9th house causes imprisonment, agony, weariness and stomach diseases; in the 10th, she confers a position of authority and accomplishment of one's objects; in the 11th, prosperity, association with friends, riches and joy; in the 12th, causes expenses and blemishes caused by one's own foolishness, as in the case of a bull (which spoils both its hoofs and horns by striking the earth etc).

[The metre is called वृषभचरित or हरिणी, which is defined thus : वृषभचरितं न्सौ म्रौ स्लौ गो रसोदधिसप्तकैः । or रसयुगहयैर्न्सौ म्रौ स्लौ गो यदा हरिणी तदा ।

Vide यवनेश्वर—

स्वस्थानगो भोजनगन्धमाल्यनारीसुहृद्वस्त्ररतिप्रदः स्यात् ।
चन्द्रो द्वितीयर्क्षगतस्तु तस्माद् बहुव्ययायासविवादकारी ॥
तृतीयगो वस्त्रहिरण्ययोषित्सुहृद्यशोभोजनदो हिमांशुः ।
स्वबन्धुपीडाधननाशजानि कुर्वीत दुःखानि चतुर्थसंस्थः ॥
धनक्षयाजीर्णरुगध्वदैन्यविक्षोभकृत् पञ्चमगः शशाङ्कः ।
शत्रुक्षयारोग्यसुखार्थसिद्धिं स्निग्धागमप्रीतिकरश्च षष्ठः ॥
जामित्रगः स्त्रीजनबन्धुशय्याहिरण्यभोज्याम्बरदः शशाङ्कः ।
क्षुद्व्याधिचिन्ताकलहार्थनाशो मृत्युक्षयोपद्रवदोऽष्टमस्थः ॥
धनक्षयारिव्ययमानभङ्गरोगादिकारी नवमः शशाङ्कः ।
मेषूरणस्थो बहुमानहर्षचेष्टाफलौदार्यविरोधकारी ॥
एकादशः स्निग्धविवाहशय्यास्त्रीभोजनप्राप्तिसुखार्थकारी ।
निशाकरो द्वादशगस्तु दैन्यमालस्यमीर्ष्योपचयं च कुर्यात् ॥]

कुजेऽभिघातः प्रथमे द्वितीये नरेन्द्रपीडाकलहारिदोषैः ।
भृशं च पित्तानलचौररोगैरुपेन्द्रवज्रप्रतिमोऽपि यः स्यात ॥११॥

Mars passing through the natal sign causes bodily affliction; through the second sign, trouble from the king and enemies, quarrels, excessive biliousness, fire accidents, robbery and disease, though the person may be like Upendra (Viṣṇu) or the thunderbolt.

[The person may be as great as Indra's younger brother or his chief weapon. The metre is called उपेन्द्रवज्रा, defined thus:

उपेन्द्रवज्रा तु जतौ जगौ गः ।]

तृतीयगश्चौरकुमारकेभ्यो भौमः सकाशात्फलमादधाति ।
प्रदीप्तिमाज्ञां धनमौर्णिकानि धात्वाकराख्यानि किलापराणि ॥१२॥

Mars in the 3rd confers benefits through thieves and urchins, energy, authority, wealth, woollen articles, mineral wealth and the like.

[This verse is in the उपजाति metre which is a combination of the इन्द्रवज्रा and उपेन्द्रवज्रा. In this the first Gaṇa of the feet may be both जगण and तगण.]

भवति धरणिजे चतुर्थगे ज्वरजठरगदासृगुद्भवः ।
कुपुरुषजनिताच्च सङ्गमात्प्रसभमपि करोति चाशुभम् ।।१३।।

Mars in the 4th causes fever, stomach ailments and bleeding as well as great harm through the association with the wicked.

[The metre is called प्रसभ which is defined thus: प्रसभमपि ननौ रलौ गरुः । In the Vṛttaratnākara it is called सुभद्रिका or चन्द्रिका.]

रिपुगदकोपभयानि पञ्चमे तनयकृताश्च शुचो महीसुते ।
द्युतिरपि नास्य चिरं भवेत् स्थिरा शिरसि कपेरिव मालती यथा ।।१४।।

Mars in the 5th causes enmity, anger, illness, fear, grief on account of children, and a quick loss of energy like the tossing of a jasmine wreath from the head of a monkey.

[The metre is called मालती which is defined thus:
भवति नजावथ मालती जरौ ।]

रिपुभयकलहैर्विवर्जितः सकनकविद्रुमताम्रकागमः ।
रिपुभवनगते महीसुते किमपरवक्त्रविकारमीक्षते ।।१५।।

When Mars passes through the 6th house, one will be free from danger from enemies, (or from enemies and fear) as well as quarrels; one will also get gold, corals and copper, so that one may hold one's head aloft (i.e. one need not look for signs of others' pleasure and pain).

[The metre is called अपरवक्त्र which is defined as : अयुजि ननरला गुरुः समे तदपरवक्त्रमिदं नजौ जरौ । This is an अर्धसमवृत्त where the odd feet have 11 syllables, while the even ones 12.]

कलत्रकलहाक्षिरुग्जठररोगकृत्सप्तमे
क्षरत्क्षतजरूक्षितः क्षपितवित्तमानोऽष्टमे ।
कुजे नवमसंस्थिते परिभवार्थनाशादिभि-
र्विलम्बितगतिर्भवत्यबलदेहधातुक्लमैः ।।१६।।

Mars in the 7th house causes quarrels with one's wife, eye-disease and stomach-ailment; in the 8th, makes the native weak through bleeding, and lose wealth and honour; in the 9th house, suffer insults, loss of wealth and impeded gait owing to the loss of bodily fluids and consequent weakness.

[The Dhātus are mentioned in the following line:

वसाऽसृग्मांसमेदोऽस्थिमज्जाशुक्राणि धातवः ।

The metre is called विलम्बितगति which is defined thus: विलम्बितगतिर्जसौ जसयलैर्गयुक्तैर्भवेत् । The same is called पृथ्वी in the V. Ratnākara.]

दशमगृहगते समं महीजे विविधधनाप्तिरुपान्त्यगे जयश्च ।
जनपदमुपरि स्थितश्च भुङ्क्ते वनमिव षट्चरणः सुपुष्पिताग्रम् ॥१७॥

Mars in the 10th house produces neutral effects; in the 11th, confers various types of riches as well as success, and enables one to exercise power and authority over the country, just as the bee has free movements and enjoyment in a forest of abundant flowers.

[The metre is called पुष्पिताग्रा of the अर्धसमवृत्त group and is defined thus : अयुजि नयुगरेफतो यकारो युजि च नजौ जरगाश्च पुष्पिताग्रा ।]

नानाव्ययैर्द्वादशगे महीसुते सन्ताप्यतेऽनर्थशतैश्च मानवः ।
स्त्रीकोपपित्तैश्च सनेत्रवेदनैर्योऽपीन्द्रवंशाभिजनेन गर्वितः ॥१८॥

Mars in the 12th house tortures a person with expenditure on various counts, innumerable disasters, wrath of women (or wife), bilious affections and eye-trouble, though he may be proud of his being a scion of Indra.

[The metre is called इन्द्रवंशा which is defined thus: 'स्यादिन्द्रवंशा ततजै-रसंयुतैः ।' This is just like वंशस्थ with the difference that here we have a long initial syllable instead of the short one.

Vide यवनेश्वर—

नृपानलव्यालविषाग्निशस्त्रव्याध्यर्थनाशी क्षयभङ्गकारी ।
भौमः शशिस्थानगतो द्वितीये त्वनर्थसूयामिषवञ्चनाकृत् ॥
ऐश्वर्यमानद्युतिहर्षकारी तृतीयसंस्थोऽन्नसुवर्णदश्च ।
चतुर्थगस्तूदररुग्जरासृक्प्रवृत्तिनिर्वेदकरो धराजः ॥
मृतार्थनाशक्षतवैरमोषव्याधिप्रदः पञ्चमराशिसंस्थः ।
षष्ठे कुजेऽरिक्षयमानहर्षप्रख्यापनारोग्यसमृद्धिकारी ॥
जामित्रसंस्थो धनमित्रनाशक्लेशोदराक्ष्यामयरोगकृत्स्यात् ।
भौमेऽष्टमे रुग्विषशत्रुशस्त्रक्षतक्षयोपद्रवदैन्यकारी ॥

शस्त्रक्षताक्षेमसुवर्णनाशखेदाध्वकारी नवमो महीजः ।
मेषूरणे व्याध्यरिशस्त्रचौरव्रणातिकृत् सिद्धिकरश्च पश्चात् ॥
मानात्मजाज्ञाक्षितिताम्रहेमद्युतिप्रदो रुद्रपदेऽरिजिच्च ।
स्त्रीविग्रहोद्वेजनपादरोगस्वप्नावभङ्गश्रमदः कुजोऽन्त्ये ॥]

दुष्टवाक्यपिशुनाहितभेदैर्बन्धनैः सकलहैश्च हृतस्वः ।
जन्मगे शशिसुते पथि गच्छन् स्वागतेऽपि कुशलं न शृणोति ॥१९॥

When Mercury passes through the first sign in transit, a man will be deprived of his wealth by wicked persons (using foul language), tale-bearers, enemies, duplicity, imprisonment and quarrels, and he will not hear even a kind word of welcome in his travels.

[The metre is स्वागता whose definition is—

स्वागतेति रनभाद् गुरुयुग्मम् ।]

परिभवो धनगते धनलब्धिः सहजगे शशिसुते सुहृदाप्तिः ।
नृपतिशत्रुभयशङ्कितचित्तो द्रुतपदं व्रजति दुश्चरितैः स्वैः ॥२०॥

When Mercury passes through the 2nd house, one will suffer humiliation, but acquire wealth; when he travels through the 3rd, one will have new friends, will be afraid of the king and enemies and will run away as a result of his own wicked deeds.

[The metre is द्रुतपद which is defined thus:

द्रुतपदं नभजयैः कथितं तत् ।]

चतुर्थगे स्वजनकुटुम्बवृद्धयो धनागमो भवति च शीतरश्मिजे ।
सुतस्थिते तनयकलत्रविग्रहो निषेवते न च रुचिरामपि स्त्रियम् ॥२१॥

During Mercury's transit through the 4th house the person's kinsmen and family will prosper, and he will gain wealth; through the 5th house, the native will have quarrels with his wife and sons and will not be able to enjoy even his charming wife.

[The metre is रुचिरा, defined thus:

जभौ सजौ गिति रुचिरा चतुर्ग्रहैः ।]

सौभाग्यं विजयमथोन्नतिं च षष्ठे वैवर्ण्यं कलहमतीव सप्तमे ज्ञः ।
मृत्युस्थे जयसुतवस्त्रवित्तलाभा नैपुण्यं भवति मतिप्रहर्षणीयम् ॥२२॥

During Mercury's transit through the 6th house the person concerned gets popularity, victory and rise; through the 7th sign,

he loses his lustre and has frequent quarrels; through the 8th, he will have gains, success, children, clothes, money and skill that brings joy to his heart.

[The metre is प्रहर्षणीय defined thus:

म्नौ ज्रौ गस्त्रिदशयतिः प्रहर्षणीयम् ।]

विघ्नकरो नवमः शशिपुत्रः कर्मगतो रिपुहा धनदश्च ।
सप्रमदं शयनं च विधत्ते तद्गृहदोऽथ कथां स्तरणं च ॥२३॥

When Mercury passes through the 9th house, he creates obstacles to all undertakings; through the 10th house, destroys the enemies and bestows wealth, a beautiful damsel on a couch, her house property, sweet words and sheets.

[In the place of कथां स्तरणं there is another reading viz. कुथास्तरणं which means—the rug that is spread on the elephant's back. The metre is दोधक, defined thus: – 'दोधकवृत्तमिदं भभभाद्गुः ।' The name of the metre is cleverly introduced in the verse by means of verbal pun or Mudrālaṅkāra.]

धनसुतसुखयोषिन्मित्रवाहाप्तितुष्टि-
स्तुहिनकिरणपुत्रे लाभगे मृष्टवाक्यः ।
रिपुपरिभवरोगैः पीडितो द्वादशस्थे
न सहति परिभोक्तुं मालिनीयोगसौख्यम् ॥२४॥

When Mercury passes in transit through the 11th house, the native will be jubilant with the attainment of wealth, sons, happiness, wife, friends and vehicles; he will also speak sweetly and pleasantly; when his transit takes place through the 12th house, the person will be troubled by enemies, insults and diseases, and consequently he will not be able to enjoy the pleasure of union with his bedecked beloved.

[Here for the sake of metre the author has forsaken the grammatical rule regarding the root Sah which is Ātmanepadin. He could have put it thus : प्रभवति न हि भोक्तुं . . . The metre is मालिनी, defined thus : ननमयययुतेयं मालिनी भोगिलोकैः ।

Vide यवनेश्वर—

स्थाने शशाङ्कस्य शशाङ्कसूनुः सौभाग्यविद्यामतिमानहर्ता ।
द्वितीयसंस्थस्त्वपवादशोकस्वैरक्रियामन्वतिदैन्यकारी ॥
तृतीयगो बन्धुविरोधरोधव्यापत्तिकर्ता द्रविणस्य सौम्यः ।
चतुर्थगो मानगुणप्रशंसाप्रमोदयोषिद्धनलाभकारी ॥

नैष्ठान्यमुद्वेगमनर्थचयां कुर्याद्बुधः पञ्चमगोऽरतं च ।
षष्ठे विवृद्धिं मनसः प्रहर्षमुत्साहलाभोपचयं करोति ॥
जामित्रगश्चान्द्रिरनिष्टमार्गसन्तापदैन्याद्रुचिरोधकारी ।
स्यादष्टमस्थो विविधोपकारी बुद्धिप्रसादस्थितिसौख्यकर्ता ॥
भङ्गापवादाध्वपरिश्रमान्तरायापकारी नवमर्क्षसंस्थः ।
क्रियाप्रसिद्धिं दशमेऽर्थलाभं विस्रब्धमानं च बुधो ददाति ॥
एकादशे मानचतुष्पदस्त्रीचिन्तार्थसौभाग्यविनोदकर्ता ।
बुधोऽन्त्यराशौ विचरंश्च कुर्यादुद्वेजनं कार्यपरिश्रमं च ॥]

जीवे जन्मन्यपगतधनधीः स्थानभ्रष्टो बहुकलहयुतः ।
प्राप्यार्थेऽर्थान् व्यरिरपि कुरुते कान्तास्याब्जे भ्रमरविलसितम् ॥२५॥

When Jupiter in transit is in the natal sign, the person will lose his wealth, intellectual clarity and position; he will also have quarrels frequently; when he moves through the 2nd house, the person will obtain wealth and be free from enemies and will sport with the mouth of his beloved as does a bee with the lotus.

[The metre is भ्रमरविलसित defined thus:

म्भौ न्लौ गः स्याद् भ्रमरविलसितम् । or मो गो नौ गो भ्रमरविलसितम् ।]

स्थानभ्रंशात् कार्यविघाताच्च तृतीयेऽ-
नेकैः क्लेशैर्बन्धुजनोत्थैश्च चतुर्थे ।
जीवे शान्तिं पीडितचित्तश्च स विन्दे-
न्नैव ग्रामे नापि वने मत्तमयूरे ॥२६॥

When Jupiter passes through the 3rd house, the native will be troubled by loss of position, and by the ruination of his undertakings; when through the 4th house, he will be afflicted by all kinds of worries caused by his kith and kin, and consequently he will get peace of mind neither in the village (i.e. at home), nor in the forest abounding in intoxicated peacocks.

[The metre is मत्तमयूर, defined thus:

वेदै रन्ध्रैर्म्तौ यसगा मत्तमयूरम् ।]

जनयति च तनयभवनमुपगतः
परिजनशुभसुतकरितुरगवृषान् ।
सकनकपुरगृहयुवतिवसनकृ-
न्मणिगुणनिकरकृदपि विबुधगुरुः ॥२७॥

Jupiter moving through the 5th house bestows servants, meritorious acts (or auspicious rituals), sons, elephants, horses, bulls, gold, houses in town, marriage with a young woman, garments, gems and a number of virtues such as learning and valour.

[The metre is called मणिगुणनिकर, defined as:

वसुमुनियतिरिति मणिगुणनिकरः. The V. Ratnākara, however, calls it मणिगणकिरण.]

न सखीवदनं तिलकोज्ज्वलं न च वनं शिखिकोकिलनादितम् ।
हरिणप्लुतशावविचित्रितं रिपुगते मनसः सुखदं गुरौ ॥२८॥

When Jupiter passes through the 6th house, even the wife's face bright (attractive) with the Tilaka will not please a person's heart; nor will the forest that resounds with the notes of pea-cocks and cuckoos and looks wonderful by the frisking of the fawns.

[Here the word सखी should not be taken in its narrow sense of 'female-companion' but in that of 'one's life-partner'. The expression suggests that even the most intimate, affectionate persons become enemies and good things appear distasteful. The metre is हरिणप्लुत, defined as—

सयुगात् सलघू विषमे गुरुर्युजि नभौ च भरौ हरिणप्लुता ।]

त्रिदशगुरुः शयनं रतिभोगं धनमशनं कुसुमान्युपवाह्यम् ।
जनयति सप्तमराशिमुपेतो ललितपदां च गिरं धिषणां च ॥२९॥

Jupiter in the 7th house confers fine couches, erotic pleasures, wealth, tasty food, flowers, vehicles, elegant speech and intellectual eminence.

[The metre is called ललितपद, defined as—'ललितपदं नजयैर्भवतीह', but this does not include the second जगण. Hence it should be emended as—'ललितपदं नजजैः सयकारैः'. This is called तामरस in the V. Ratnākara—"इति वद तामरसं नजजाद्यः ।"]

बन्धं व्याधिं चाष्टमे शोकमुग्रं मार्गक्लेशान् मृत्युतुल्यांश्च रोगान् ।
नैपुण्याज्ञापुत्रकर्मार्थसिद्धिं धर्मे जीवः शालिनीनां च लाभम् ॥३०॥

Jupiter in the 8th house causes imprisonment, disease, intense f, hardships on a journey, and ailments almost amounting to ı. In the 9th he confers skill in work, authority, sons, success lertakings, wealth and fertile lands.

[Bhaṭṭotpala gives another meaning also of the expression शालिनीनाम् । 'अथवा स्वगुणैर्याः स्त्रियः शालन्ते श्लाघन्ते (शोभन्ते ?) तासां लाभं करोति', which means—'Getting or marrying virtuous or illustrious women.' The metre is called शालिनी, defined as—

मात्तौ गौ चेच्छालिनी वेदलोकैः ।]

स्थानकल्यधनहा दशर्क्षगस्तत्प्रदो भवति लाभगो गुरुः ।
द्वादशेऽध्वनि विलोमदुःखभाग् याति यद्यपि नरो रथोद्धतः ॥३१॥

Jupiter in the 10th destroys one's position, health and wealth; in the 11th, he bestows the above things; in the 12th, he gives grief arising from the person's swerving from the right path, though he may be rich enough to drive in a chariot.

[The metre is रथोद्धता defined as—

रान्नराविह रथोद्धता लगौ ।

Vide यवनेश्वर—

मोहार्थनाशस्थितिमानभङ्गग्रामाध्वरुग्जातिविरोधवैरान् ।
गुरुः शशिस्थानगतः करोति स्थानात्मजाज्ञाधनदो द्वितीये ।
गुरुस्तृतीये स्वजनार्थनाशक्रियावधाध्वश्रमवञ्चनाकृत् ।
विमानसेष्टापचयापवादबन्धुक्षयोद्वेगकरश्चतुर्थे ॥
भृत्याम्बरस्थानसुवर्णमानपुत्रप्रदः पञ्चमगोऽरिजिच्च ।
षष्ठे गुरुर्बन्धुविवादवैरत्रासप्रचेष्टाफलहानिकारी ॥
जामित्रगः स्त्रीवसनान्नपानसौमुख्यसुस्फीतकलाध्वकर्ता ।
जीवोऽष्टमस्थो वधभङ्गबन्धव्याधिश्रमानर्थविवादकारी ॥
करोति जीवो नवमे सुतस्त्रीभूस्थानमानार्थसमृद्धिमग्र्याम् ।
मेषूरणस्थोऽक्षिरुगिष्टहानिश्लेष्मामयायाससुतान्तकारी ॥
एकादशे भूभवनात्मजस्त्रीहिरण्यधान्याम्बरवाहनानाम् ।
दाता गुरुर्द्वादशगोऽथ चन्द्राद्विदेशचर्याश्रमशोककारी ॥]

प्रथमगृहोपगो भृगुसुतः स्मरोपकरणैः
सुरभिमनोज्ञगन्धकुसुमाम्बरैरुपचयम् ।
शयनगृहासनाशनयुतस्य चानुकुरुते
समदविलासिनीमुखसरोजषट्चरणताम् ॥३२॥

When Venus in transit travels through the first house (viz. the natal lunar sign) he confers on a person all kinds of erotic requisites (couch, ornaments, dress, scents, music and dance), fragrant and attractive perfumes, flowers and garments, couches, houses, seats

and tasty dishes. Consequently, the person will act the part of a bee on the lotus of the face of an intoxicated (or proud) young beloved.

[The expression अनुकुरुते in the text is misleading, as it would mean 'imitates' whereas he intends to convey the sense of making or conferring. The metre is विलासिनी which is defined as:—

भवति विलासिनी यदि नजौ भजौ भलगुरू ।

This is found neither in the Piṅgalacchandas nor in the Vṛtta-ratnākara, which points to the possibility of the existence of some other ancient work on prosody that was studied by our author.]

शुक्रे द्वितीयगृहगे प्रसवार्थधान्य-
भूपालसन्नतकुटुम्बहितान्यवाप्य ।
संसेवते कुसुमरत्नविभूषितश्च
कामं वसन्ततिलकद्युतिमूर्धजोऽपि ॥३३॥

Venus passing through the second house bestows children, wealth, corn, royal favour, family prosperity, flowers and gems for ornaments. Consequently, the person though grown old with grey hair (as white as the Tilaka—clerodendrum phlomoides flowers in the spring), enjoys sexual pleasures.

[The commentator interprets भूपालसन्नत as—

भूपालो राजा सन्नतः सम्यग् नतः प्रह्वो भवति, राजवाल्लभ्यम् ।

If this were the meaning, he should have explained it as भूपालस्य सन्नतं सम्मानः, भावे क्तः । He says further on : वसन्ततिलको वृक्षः, but the tree is named only तिलक and the compound means वसन्ते तिलकः Tilaka in the spring. For, it blossoms in that season. Vide Kālidāsa :

मुखे मधुश्रीस्तिलकं प्रकाश्य ।
रागेण बालारुणकोमलेन चूतप्रवालोष्ठमलञ्चकार ॥

The metre is the well known वसन्ततिलका, defined as :—

उक्ता वसन्ततिलका तभजा जगौ गः ।]

आज्ञार्थमानास्पदभूतिवस्त्रशत्रुक्षयान् दैत्यगुरुस्तृतीये ।
दत्ते चतुर्थश्च सुहृत्समाजं रुद्रेन्द्रवज्रप्रतिमां च शक्तिम् ॥३४॥

When Venus travels in the 3rd house, the person gets authority, wealth, honour, position, prosperity, clothes and destruction of enemies. When he is in the 4th, the person associates with friends, and gets power and strength similar to that of Rudra, Indra and the thunderbolt.

[The metre is called इन्द्रवज्रा defined thus:]

स्यादिन्द्रवज्रा यदि तौ जगौ गः ।

जनयति शुक्रः पञ्चमसंस्थो गुरुपरितोषं बन्धुजनाप्तिम् ।
सुतधनलब्धि मित्रसहायाननवसितत्वं चारिबलेषु ॥३५॥

Venus in the 5th house leads to the favours of elders and teachers, meeting with one's relations (or getting new ones), attainment of wealth, friends and companions, birth of sons and demoralization in the army of the enemy.

[The commentator makes use of a term, सार्थिनः to explain the word सहायान्. No doubt, the word सार्थ meaning a group, is in vogue in the Sanskrit language, but not its adjectival form. It is to be found out whether this usage was due to the influence of Utpala's regional or mother tongue. The metre is called अनवसिता which is defined as: अनवसिता न्यौ भगौ गुरुरन्ते ।]

षष्ठो भृगुः परिभवरोगतापदः स्त्रीहेतुकं जनयति सप्तमोऽशुभम् ।
यातोऽष्टमं भवनपरिच्छदप्रदो लक्ष्मीवतीमुपनयति स्त्रियं च सः ॥३६॥

When Venus travels in the 6th house, the native will suffer humiliation, disease, and mental torment; when in the 7th, some disaster pertaining to or caused by women; when in the 8th, he gets houses, attendants and a rich woman as his partner.

[The metre is लक्ष्मी whose definition is—

लक्ष्मीरियं तभसजगैरुदाहृता ।]

नवमे तु धर्मवनितासुखभाग् भृगुजेऽर्थवस्त्रनिचयश्च भवेत् ।
दशमेऽवमानकलहान् नियमात्प्रमिताक्षराण्यपि वदन् लभते ॥३७॥

When Venus passes through the 9th house, the subject performs religious acts, gets women (or marries), happiness, wealth and clothes; when through the 10th, he suffers insults and quarrels invariably, although he speaks very few words.

[The metre is प्रमिताक्षरा, defined thus :

प्रमिताक्षरा सजससैरुदिता ।]

उपान्त्यगो भृगोः सुतः सुहृद्धनान्नगन्धदः ।
धनाम्बरागमोऽन्त्यगः स्थिरस्तु नाम्बरागमः ॥३८॥

When Venus passes through the 11th house, the person gets friends, wealth, food and perfumes; when through the 12th, he gets wealth and garments, but loses some of the latter.

[The metre is स्थिर defined as—लगौ स्थिरः प्रकीर्तितः। However, it is called प्रमाणिका in the Vṛttaratnākara.

Vide यवनेश्वर—

हिरण्यनारीरथतार्थविद्यासुताम्बरस्थानचतुष्पदानाम् ।
लाभं शशिस्थानमुपेत्य शुक्रः कुर्याद् द्वितीये तु वराङ्गनाप्तिम् ॥
मित्रान्नवस्त्रात्मजमानहर्षस्थानाङ्गनारोग्यकरस्तृतीये ।
शुक्रश्चतुर्थे धनपत्निपुत्रमित्रेष्टभाज्याम्बरगन्धदः स्यात् ॥
सुहृत्सुतोद्भूतिगुणप्रवृत्तिख्यातिप्रदः पञ्चमगोऽर्थदश्च ।
षष्ठे भृगुर्दैन्यविवादरोगद्वेषोद्भवान् मानवधांश्च कुर्यात् ॥
जामित्रसंस्थो भृगुजस्तृषाध्वस्त्रीहेतुकोद्वेगकुमित्रदः स्यात् ।
स्त्रीसौख्यविख्यापनमानहर्षप्रियागमाच्छादनदोऽष्टमस्थः ॥
सुहृद्गुरुस्त्रीधनधर्मविद्यायशोगुणाप्ति नवमर्क्षसंस्थः ।
करोति शुक्रो दशमे सबन्धुसम्प्रीतिचेष्टाफलमानविघ्नान् ॥
एकादशे स्त्रीशयनान्नपानभूषारतिस्वेदगृहार्थकारी ।
भृग्वात्मजो द्वादशगस्तु चन्द्राद् भोग्यप्रदो वस्त्रविनाशकृच्च ॥]

प्रथमे रविजे विषवह्निहतः स्वजनैर्वियुतः कृतबन्धुवधः ।
परदेशमुपैत्य सुहृद्भवनो विमुखार्थसुतोऽटकदीनमुखः ॥३९॥

When Saturn in transit travels through the first house i.e. the natal sign, the subject will be troubled by poison and fire, separated from his kith and kin, will kill one of his relatives, will wander in foreign countries, will have neither friends, nor a house to live in, will be hateful in appearance, poor, without children, a wanderer and pale in face.

[The metre is तोटक, defined thus: 'वद तोटकमब्धि-सकारयुतम् ।'

Vide फलदीपिका about Saturn's transit effect in the 1st, 8th and **12th places:**

द्वादशाष्टमजन्मस्थाः शन्यर्काङ्गारका गुरुः ।
कुर्वन्ति प्राणसन्देहं स्थानभ्रंशं धनक्षयम् ॥ (XXVI. 33)]

चारवशाद् द्वितीयगृहगे दिनकरतनये
रूपसुखापवर्जिततनुर्विगतमदबलः ।
अन्यगुणैः कृतं वसुचयं तदपि खलु भव-
त्यम्बुवच्च वंशपत्रपतितं न बहु न च चिरम् ॥४०॥

When Saturn passes through the 2nd house in his transit, the person will be bereft of good appearance, happiness, pride and vitality; even if he should earn much wealth through other channels,

it would not be sufficient, nor stable like the water that has fallen on a bamboo leaf.

[The metre is called वंशपत्रपतित, defined thus:

दिङ्मुनि वंशपत्रपतितं भरनभनलगैः ।]

सूर्यसुते तृतीयगृहगे धनानि लभते
दासपरिच्छदोष्ट्रमहिषाश्वकुञ्जरखरान् ।
सद्मविभूतिसौख्यममितं गदव्युपरमं
भीरुरपि प्रशास्त्यधिरिपूंश्च वीरललितैः ॥४१॥

When Saturn passes through the 3rd house, one will get money, slaves, attendants, camels, buffaloes, horses, elephants, donkeys, houses, wealth, sound health and freedom from ailments; and even if he is a coward, he will curb his mighty enemies through his heroic efforts.

[The metre is said to be ललिता as defined in—'स्याद्भरना रनौ च गुरुनाम सा च ललिता ।' However, according to Piṅgala, it is called धीरललिता defined as : सङ्कलिता भरौ नरनगाश्च धीरललिता । Our author too must have a name similar to this in his mind.]

चतुर्थं गृहं सूर्यपुत्रेऽभ्युपेते सुहृद्वित्तभार्यादिभिर्विप्रयुक्तः ।
भवत्यस्य सर्वत्र चासाधु दुष्टं भुजङ्गप्रयातानुकारं च चित्तम् ॥४२॥

When Saturn moves through the fourth house, the native will be separated from his friends, wealth, wife and others; and everywhere his mind will be wicked, sinful and crooked like the serpent's crawling.

[The metre is called भुजङ्गप्रयात, defined thus:

भुजङ्गप्रयातं चतुर्भिर्यकारैः ।]

सुतधनपरिहीणः पञ्चमस्थे प्रचुरकलहयुक्तश्चार्कपुत्रे ।
विनिहतरिपुरोगः षष्ठयाते पिबति च वनितास्यं श्रीपुटोष्ठम् ॥४३॥

When Saturn passes through the fifth house, one will be without wealth and sons, and be involved in serious quarrels; when through the sixth house, he will overcome both his enemies and diseases, and will kiss the mouth of his beloved having charming close lips.

[The metre is पुटा, defined as : 'वसुजलधिविरामौ नौ पुटा म्यौ ।' It is clear that this metre is nothing but a tail-less form of *Mālinī*.]

गच्छत्यध्वानं सप्तमे चाष्टमे च हीनः स्त्रीपुत्रैः सूर्यजे दीनचेष्टः ।
तद्वद्धर्मस्थे वैरहृद्रोगबन्धैर्धर्मोऽप्युच्छिद्येद्वैश्वदेवीक्रियाद्यः ॥४४॥

When Saturn passes through the 7th house, the person will wander away from home; when through the 8th, he will be without wife and children, and will engage himself in mean activities; when through the 9th, he will suffer similar troubles, and his religious duties such as worshipping the sacred fire, will have a break through hatred, heart-disease and imprisonment.

We may also interpret the first half thus: Saturn in the 7th and 8th makes one wander away, lose the company of his wife and children, and engaged in ignoble or servile activities.

[The metre is called वैश्वदेवी, defined thus:

पञ्चाश्वैश्छिन्ना वैश्वदेवी ममौ यौ ।]

कर्मप्राप्तिर्दशमेऽर्थक्षयश्च विद्याकीर्त्योः परिहानिश्च सौरे ।
तैक्ष्ण्यं लाभे परयोषार्थलाभश्चान्त्ये प्राप्नोत्यपि शोकोर्मिमालाम् ॥४५॥

When Saturn travels through the tenth house, the subject will get some work (or job), but will suffer loss of wealth, learning and fame; when through the 11th, he will become aggressive, and attached to others' wives and get others' wealth; when through the 12th house, he will be plunged in a series of the waves of miseries.

[The metre is ऊर्मिमाला, defined thus:

'म्भौ तो गौ चेत् कथिता सोर्मिमाला' । However, the Vṛttaratnākara calls it वातोर्मी and defines it as 'वातोर्मीयं गदिता म्भौ तगौ गः ।'

Cf. also यवनेश्वर—

बन्धाध्वशस्त्रानिलरुग्विषार्तिविडम्बनस्त्रीसुतवित्तनाशम् ।
स्थाने विधत्ते शशिनोऽर्कपुत्रस्ततो व्ययायासकरो द्वितीये ॥
तृतीयगोऽरिक्षयमानहर्षसौभाग्यबह्वागमदोऽर्कसूनुः ।
चतुर्थगो बन्धुवधावमानच्छायाविघाताध्वभयार्तिकारी ॥
स्थितिक्रियारम्भसुतार्थनाशस्वबन्धुविद्वेषविवादकारी ।
शनैश्चरः पञ्चमगोऽथ षष्ठे शत्रुक्षयामोदसुतार्थदाता ॥
छायाविघातश्रमगुह्यरोगस्त्रीमित्रनाशाध्वकृदर्कसूनुः ।
जामित्रसंस्थोऽष्टमगोऽथ शोकक्षुद्बन्धुभृत्यव्यसनार्तिकारी ॥
व्याध्यध्ववैरश्रमवित्तनाशक्षुत्क्लेशदः स्यान्नवमर्क्षसंस्थः ।
ऐश्वर्यचेष्टाफलसञ्चयघ्नो मेषूरणे व्याध्यपकीर्तिकृच्च ॥
यशःपरस्त्रीधनभृत्यलाभक्रियासमृद्धिस्थितिमानदस्तु ।
एकादशे द्वादशगस्तु चेष्टानैपुण्यकीर्तिद्युतिमानहर्ता ॥]

अपि कालमपेक्ष्य च पात्रं शुभकृद्विदधात्यनुरूपम् ।
न मधौ बहु कं कुडवे वा विसृजत्यपि मेघवितानः ॥४६॥

A planet that bestows by nature beneficial results yields its effects in conformity with the Daśā period through which the person is passing and with his merits. For, the cloudy canopy does not release sufficient water even to fill the Kuḍava measure in the spring season.

[The author here refers to two factors for the effects to be full viz. the period or the conditions must be good, and the person also must be deserving owing to his good conduct. In the simile we find that the Daśā is compared to the spring season, and the person deserving to the Kuḍava measure. It is well known that the spring is not the time for the rains, nor the Kuḍava a proper recipient. The metre is मेघवितान, though the commentator names it mere वितान. It is defined in the V. R. thus:

त्रिसगा अपि मेघवितानम् ।]

रक्तैः पुष्पैर्गन्धैस्ताम्रैः कनकवृषबकुलकुसुमैर्दिवाकरभूसुतौ
भक्त्या पूज्याविन्दुर्धेन्वा सितकुसुमरजतमधुरैः सितश्च मदप्रदैः ।
कृष्णद्रव्यैः सौरिः सौम्यो मणिरजततिलककुसुमैर्गुरुः परिपीतकैः
प्रीतैः पीडा न स्यादुच्चाद्यदि पतति विशति यदि वा भुजङ्गविजृम्भितम् ॥४७॥

The Sun and Mars should be devoutly worshipped with red flowers, copper-coloured perfumes, gold, bulls and the Bakula (*Mimusops elengi*) flowers; the Moon, with cows, white flowers, silver and sweet substances; Venus, with aphrodisiacs (and white substances); Saturn, with black substances; Mercury, with gems, silver and the Tilaka (*Clerodendrum phlomoides*) flowers; Jupiter, with yellow articles. When these planets are propitiated, there will be no trouble to the person, even if he falls down from a great height or enters the midst of sporting snakes.

[This proves that our author firmly believes in the efficacy of propitiatory rites to turn the threatened evil happenings into benefits or at least into harmless things. The metre of the verse having 26 syllables is called भुजङ्गविजृम्भितम्, defined thus:

'वस्वीशाश्वच्छेदोपेतं ममतनयुगनरसलगैर्भुजङ्गविजृम्भितम् ।]

शमयोद्गतामशुभदृष्टिमपि विबुधविप्रपूजया ।
शान्तिजपनियमदानदमैः सुजनाभिभाषणसमागमैस्तथा ॥४८॥

Ward off the evil effects of malefic aspects by the worship of Gods and Brāhmaṇas, by propitiatory ceremonies (like Grahayajñas),

Japa (repetition of sacred Mantras), observances (of celibacy, fasts etc.), gifts, self-control and speaking to and associating oneself with the virtuous.

[The metre is an अर्धसमवृत्त known as उद्गता which is defined in the प्राकृतपिङ्गलसूत्र II. 322 thus:

प्रथमे सजौ यदि सलौ च नसजगुरुकाण्यनन्तरे।
यद्यथ च भनभगाः स्युरथो सजसा जगौ भवतीयमुद्गता॥]

रविभौमौ पूर्वार्धे शशिसौरौ कथयतोऽन्त्यगौ राशेः।
सदसल्लक्षणमार्यागीत्युपगीत्योर्यथासङ्ख्यम्॥४९॥

The Sun and Mars produce the effects of their transit, good or bad, in the first half of the sign traversed by them, while the Moon and Saturn, in the latter half. The Gīti and Upagīti types of the Āryā metre follow respectively the first half and the second half of the ordinary Āryā in both the halves.

[The Gīti type of Āryā has 18 Mātrās in both the second and fourth quarters; while the Upagīti, 15 Mātrās in both. They are defined thus:

आर्याप्रथमदलोक्तं यदि कथमपि लक्षणं भवेदुभयोः।
दलयोः कृतयतिशोभां तां गीतिं गीतवान् भुजङ्गेशः॥
आर्याद्वितीयकेऽर्धे यद्गदितं लक्षणं तत्स्यात्।
यद्युभयोरपि दलयोरुपगीतिं तां मुनिर्ब्रूते॥

See also Bṛhad Jātaka XXIII. 6.]

आदौ यादृक् सौम्यः पश्चादपि तादृशो भवति।
उपगीतेर्मात्राणां गणवत् सत्सम्प्रयोगो वा॥५०॥

Mercury causes the same effects, good and bad, at the end of a sign as in its beginning i.e. he gives the same effects throughout a sign, just as the number of groups of syllabic instants is the same in both the halves of the Upagīti, or as friendship with the virtuous.

[Vide "शशितनयः फलदस्तु सर्वकालम्"। (बृ. जा.)

The metre is उपगीति.]

आर्याणामपि कुरुते विनाशमन्तर्गुरुर्विषमसंस्थः।
गण इव षष्ठे दृष्टः स सर्वलघुतां जनं नयति॥५१॥

Jupiter (as well as Venus) passing through the middle of odd (or unfavourable) houses, produces disasters even to the righteous,

and through the 6th house, reduces the person to abject slavery or degradation, just as all varieties of the Āryā are spoiled by the presence of the Jagaṇa in the odd places (or, just as the Gaṇa-deities ruin even great monarchs, when they are not propitiated properly at the commencement of an expedition), but it should find a place in the 6th group, or it should consist of four short syllables.

[Vide Bṛ. Jā: — "गुरुभृगुजौ भवनस्य मध्ययातौ ।"
In the यात्रा it has been stated: "अनर्चितास्ते नृपतिं सवाहनं विनाशयन्ति . . . " in connection with the sacrifice for the Gaṇa-devatās. In this verse the author lays down a rule for the use of Jagaṇa in the Āryā.]

अशुभनिरीक्षितः शुभफलो बलिना बलवा-
नशुभफलप्रदश्च शुभदृग्विषयोपगतः ।
अशुभशुभावपि स्वफलयोर्व्रजतः समता-
मिदमपि गीतकं च खलु नर्कुटकं च यथा ॥५२॥

When a strong planet yielding good results is aspected by another strong planet causing evil consequences, or when a strong malefic is aspected by a strong benefic, his benefic or malefic effects will be neutralized, just as the (Prākṛta) Gītaka and the (Sanskrit) Narkuṭaka are equal in all respects.

[The metre is नर्कुटक defined thus: — 'हयदशभिर्नजौ भजजला सगु नर्कुटकम् ।' It is called कुटक in the V.R. The Gītaka is illustrated in the following:

महुरअसोअपण्णपणओज्जलसोह अआ
मणहरवाणिसद्दपरिपन्थिअकोइलआ ।
महुरसघुण्णमाणणअणद्धणिरिक्खणिआ
मइ सअणाण पुण्णरहिआण मुहेक्कखणिआ ॥]

नीचेऽरिभेऽस्ते चारिदृष्टस्य सर्वं वृथा यत् परिकीर्तितम् ।
पुरतोऽन्धस्येव कामिन्याः सविलासकटाक्षनिरीक्षणम् ॥५३॥

All the good effects enumerated above will be nullified, when the planet under consideration is in depression, in an inimical house, is eclipsed, or is aspected by an enemy, just as the amorous sidelong glances of a loving damsel are futile on a blind man.

[Vide यवनेश्वर—

द्विड्वेश्मगा नीचगृहस्थिता वा दुर्मार्गगाः सूर्यमनुप्रविष्टाः ।
उक्तानि निघ्नन्ति शुभानि चैते फलान्यनिष्टान्यभिवर्धयन्ति ॥

This is a विषमवृत्त where all the four quarters are dissimilar. It is called विलास and defined thus :

तो मो यगौ यस्याद्यपादे स्यात्तौ जगौ तथा यत्र च दृश्यते ।
तदनु स्तौ मश्चतुर्थे स्यात् सससा लगु विलासमुदाहृतम् ।।]

सूर्यसुतोऽर्कफलसमश्चन्द्रसुतश्छन्दतः समनुयाति यथा ।
स्कन्धकमार्यागीतिर्वैतालीयं च मागधी गाथाऽऽर्याम् ।।५४।।

Saturn gives the same effects as the Sun does in transit, while Mercury resembles in effect the planet he conjoins with, just as the (Prākṛta) Skandhaka follows the (Sanskrit) Gīti; Māgadhī, Vaitālīya, and Gāthā, Āryā in metrical form.

[We can give another interpretation in respect of Mercury's transit effects: Mercury follows in effect the Moon. The word *Chandataḥ* means 'at will or without any fixed rules'. The Prākṛta metre Skandhaka is the same as the Sanskrit Āryā Gīti. It is defined thus:

गुर्वन्ताष्टमगणभागार्या पूर्वार्धसदृशशकलद्वितया ।
आर्यैरार्यागीतिर्गीता सङ्गीतगीतिभिर्गीतविधौ ।।

Vaitālīya is defined thus:

षड्विषमेऽष्टौ समे कलाः षट् च समे स्युर्नो निरन्तराः ।
न समात्र पराश्रिता कला वैतालीयेऽन्ते रलौ गुरुः ।।]

सौरोऽर्करश्मियोगात् सविकारो लब्धवृद्धिरधिकतरम् ।
पित्तवदाचरति नृणां पथ्यकृतां न तु तथाऽऽर्याणाम् ।।५५।।

When Saturn gets eclipsed by the Sun's rays, his power to do harm to human beings increases greatly, except in the case of those noble persons who act righteously, just as bile being greatly vitiated (made powerful) by men basking in the Sun, troubles them, leaving out those careful men who have a regulated diet.

[The metre is पथ्या, defined thus:

त्रिष्वंशकेषु पादो दलयोराद्येषु दृश्यते यस्याः ।
पथ्येति नाम तस्याः प्रकीर्तित नागराजेन ।।

This is an ordinary Āryā where the first and third quarters have each three groups unlike the *Vipulā* variety.]

यादृशेन ग्रहेणेन्दुर्युक्तस्तादृग्भवेत्सोऽपि ।
मनोवृत्तिसमायोगाद्विकार इव वक्त्रस्य ।।५६।।

The nature of the Moon varies according to the planet she conjoins with, just as the facial expression does according to the mental frame.

[It has been already explained that the Moon is the mind of the Kāla-puruṣa. The mind takes the form of the object which it thinks of. The face too is the index of the mind.

The metre is वक्त्र, which is defined thus:

रौ यदा गौ तु वक्त्रं स्याद् भ्रौ गावन्यत्र दृश्येते ।
तृतीये चरणे य्सौ गौ जसौ गुरुरथो गः स्यात् ॥

The V.R. gives it thus :

वक्त्रं नाद्यान्नसौ स्यातामब्धेर्योऽनुष्टुभि ख्यातम् ।]

पञ्चमं लघु सर्वेषु सप्तमं द्विचतुर्थयोः ।
यद्वच्छ्लोकाक्षरं तद्वल्लघुतां याति दुःस्थितैः ॥५७॥

When planets are ill-placed, the subject is humiliated, just as the 5th syllable in all the quarters and the 7th in the second and fourth feet are short in the Śloka metre.

[This metre was made prominent and popular by the pronouncement of Sage Vālmīki, who says:

पादबद्धोऽक्षरसमस्तन्त्रीलयसमन्वितः ।
शोकार्तस्य प्रवृत्तो मे श्लोको भवतु नान्यथा ॥

Kālidāsa too says thus :

निषादविद्धाण्डजदर्शनोत्थः श्लोकत्वमापद्यत यस्य शोकः । (रघु. XIV)
The metre is called *Śloka*, a variety of the अनुष्टुभ् group.]

प्रकृत्यापि लघुर्यश्च वृत्तबाह्यो व्यवस्थितः ।
स याति गुरुतां लोके यदा स्युः सुस्थिता ग्रहाः ॥५८॥

A person, though low-born and of reprehensible conduct, becomes respectable in the world, when the planets are well-placed in transit, just as a short syllable occurring at the end of a foot comes to be treated as long.

[It is a rule in metrics that the final syllable, if short, may, according to necessity, be treated as long or Guru. The rule states 'वान्ते पादान्ते . . . '. This verse too is in the Śloka metre.]

प्रारब्धमसुस्थितैर्ग्रहैर्यत् कर्मात्मविवृद्धये बुधैः ।
विनिहन्ति तदेव कर्म तान् वैतालीयमिवायथाकृतम् ॥५९॥

Any work done by the wise for achieving prosperity, better health and the like, at a time when the planets are situated in unfavour-

able positions, will itself destroy them, just as the ceremony of raising a goblin, done improperly, destroys the doer himself.

[The metre is वैतालीय, defined thus:

षड् विषमेऽष्टौ समे कलाः षट् च समे स्युर्नो निरन्तराः ।
न समात्र पराश्रिता कला वैतालीयेऽन्ते रलौ गुरुः ॥

This is a peculiar type of metre where both the Akṣara Gaṇas and Mātrās operate. In other words it is an admixture of the both Jāti and Vṛtta. Here in the odd quarters there should be 14 Mātrās i.e. 6 Mātrās followed by Ragaṇa, a short and a long syllable, and in each of the even ones, 16 Mātrās, i.e. 8 Mātrās followed by the same Ragaṇa, Laghu and Guru. There is however a condition viz. in he even feet there should not be six contiguous short syllables. Moreover, the Mātrās in the even places should not be combined with the following Mātrā i.e. the 2nd, 4th, and 6th should not form Sandhi with the 3rd, 5th and 7th Mātrās respectively.]

सौस्थित्यमवेक्ष्य यो ग्रहेभ्यः काले प्रक्रमणं करोति राजा ।
अणुनापि स पौरुषेण वृत्तस्यौपच्छन्दसिकस्य याति पारम् ॥६०॥

A king, though possessing a small army or very little prowess, starting on an expedition at the proper time, in view of the favourable positions of the planets (as explained in XVI. 40 *supra*), achieves the supreme position that is the fruit of actions eulogized or laid down in the scriptures.

[The metre is called औपच्छन्दसिक, defined thus:

पर्यन्ते यौ तथैव शेषमौपच्छन्दसिकं सुधीभिरुक्तम् ।

This is nothing but the वैतालीय with the addition of a long syllable at the end of each quarter, which makes a Yagaṇa with the Laghu and Guru, existing already.

Here the commentator refers to a work on यात्रा by सिद्धार्थ and quotes the following:

स्वराशिं वा स्ववर्गं वा त्रिवर्गजगृहाणि वा ।
स्वोच्चं वा भवनं यातो विचरन् प्राकृतीं गतिम् ॥
वपुष्मान् वर्णवान् भास्वान् बलैः सर्वैः समन्वितः ।
बलिभिः कारकैर्मित्रैर्ग्रहैः समवलोकितः ॥
दिवि भौमान्तरिक्षैश्च यश्चोत्पातैरपीडितः ।
स्वजन्मस्थं च वर्गं च मार्गं चोपगतः शुभः ॥
योऽनुकूलो विजेता वा स ज्ञेयः सुस्थितो ग्रहः ।
यथोक्तविपरीतो यो विज्ञातव्यः स दुःस्थितः ॥

मानमाज्ञायशोवित्तं सुस्थितैः प्रवसन् ग्रहैः ।
विन्दते दुःस्थितैस्त्वेतैस्तद्विपर्ययमश्नुते ॥

Vide नन्दी –

दैवोपहता यात्रा कथञ्चिदपि भवति यातुश्चेत् ।
क्षितिपस्यानुपकारा सर्वस्य विनाशनीया स्यात् ॥
तस्मादतिसामर्थ्ये प्रवर्तमानेऽपि दैवहीनेन ।
यात्रोद्यमो न कार्यः स्वसुखोदयमिच्छता राज्ञा ॥

Vide also Varāhamihira's tips for यात्रा –

यात्राऽजसिंहतुरगोपगता वरिष्ठा मध्या शनैश्चरबुधोशनसां गृहेषु ।
भानौ कुलीरशशिवृश्चिकगेऽतिदीर्घा शस्ता तु देवलमतेऽध्वनि पृष्ठतो वा ॥
यात्रा नृपस्य शरदीष्टफला मधौ च छिद्रे रिपोर्न नियमोऽत्र च केचिदाहुः ।
छिद्रेऽप्यरेर्भवति दैवयुतस्य सिद्धिः सामान्यमामिषमिदं प्रतिभूमिपानाम् ॥]

Next the author switches over to Daṇḍakas in order to explain the different activities to be performed on the different weekdays. Here each Daṇḍaka is treated as a foot.

उपचयभवनोपयातस्य भानोर्दिने कारयेद्धेमताम्राश्वकाष्ठास्थिचर्मौर्णिकाद्रिद्रुमत्वग्नखव्यालचौरायुधोयाटवीक्रूरराजोपसेवाभिषेकौषधक्षौमपण्यादिगोपालकान्तारवैद्याश्मकूटावदाताभिविख्यातशूराहवश्लाघ्ययाय्यग्निकर्माणि सिद्धचन्ति लग्नस्थिते वा रवौ ।

On the day presided over by the Sun who passes through the 3rd, 6th, 10th or 11th house from the natal Moon, or is posited in the ascendant at the time, work connected with the following things may be undertaken to achieve success: Gold, copper, horse, wood, bones, skin, woollen articles, mountain, tree, the perfume Tvac (cassia bark), shell (*unguis odoratus*), serpent, thief, weapons, forest, cruel deeds, service of kings, coronation of kings, medicine, silk, trade (or jungle products), cowherd, desert physician, stone, fraud, spotless ones, famous ones, heroes, those famous for fighting, marchers and fire.

[The commentator notes two variant readings viz. ऊर्मिका and वन्यादि instead of औणिका and पण्यादि respectively 'ऊर्मिका जलधिवेला'—says he.

Vide the समाससंहिता –

नृपाग्निपशुकर्माणि युद्धकार्याणि यानि च ।
सूर्यस्य दिवसे प्राज्ञस्तानि सर्वाणि कारयेत् ॥

Vide यवनेश्वर—

नृपप्रतिष्ठायुधयुद्धयोधहेमाग्निगोमूत्रभिषक्प्रयोगान् ।
रवेर्दिने वन्यमृगार्दनादि प्रशस्यते द्विड्भयकृच्च कर्म ॥

Vide गर्ग—

क्रौर्यं शाठ्यं नृपाद्भेदं शत्रूणां चैव बन्धनम् ।
अध्वानं च विवाहं च निधिकार्यं च कारयेत् ।।
तनुशुद्धिसिराकर्म वडवाश्वविमोचनम् ।
सर्वमेतद् यथोद्दिष्टं कारयेद् रविवासरे ।]

शिशिरकिरणवासरे तस्य वाप्युद्गमे केन्द्रसंस्थेऽथवा भूषणं शङ्खमुक्ताब्जरूप्याम्बु-यज्ञेक्षुभोज्याङ्गनाक्षीरसुस्निग्धवृक्षक्षुपानूपधान्यद्रवद्रव्यविप्राध्वगीतक्रियाशृङ्गिकृष्यादि-सेनाधिपाक्रन्दभूपाल सौभाग्यनक्तञ्चरश्लैष्मिकद्रव्यमातुल्यपुष्पाम्बरारम्भसिद्धिर्भवेत् ।।

On a day presided over by the Moon or when she is the ascendant or when Sign Cancer is rising or when she is posited in one of the Kendras (angles), work relating to the following things will be successful: – Ornaments, conch-shells, pearls, lotus and the like, silver, water, sacrifice, sugar-cane, eatables, women, milk, milky trees, grass, marshy place, corn, liquids, Brāhmaṇas, path (or travel), singing, horned animals, agriculture etc., commander of an army, a king who attacks another from behind, kings, popularity, nocturnal beings (or evil spirits), medicines for phlegmatic troubles, maternal uncle, flowers and clothes.

[Vide the समाससंहिता –

जलस्त्रीराजकर्माणि मृदून्यन्यानि यानि च ।
तानि चन्द्रदिने कुर्यात् शुक्लपक्षे विशेषतः ।।

Vide also यवनेश्वर –

स्त्रीसङ्गमालङ्करणाम्बरस्रप्रतिक्रियाहर्षसुखाश्रयांश्च ।
कुर्वीत चन्द्रस्य दिने प्रदानयज्ञोत्सवान् रत्नरसार्जनं च ।।

Cf. also गर्ग—

उपभोगं तथा शय्यां नवमिश्रं गृहं चरेत् ।
पचेद् घृतं च तैलं च सम्बन्धं चात्र कारयेत् ।।
क्षुरकर्म तथा दानं गवां वेश्मप्रवेशनम् ।
नृपसन्दर्शनं विन्द्यात् कुर्याच्चैव निवेशनम् ।।
सर्वमेतद्यथोद्दिष्टं कुर्याच्चन्द्रदिने शुभे ।।]

क्षितितनयदिने प्रसिद्ध्यन्ति धात्वाकरादीनि सर्वाणि कार्याणि चामीकराग्निप्रवाला-युधक्रौर्यचौर्याभिघाताटवीदुर्गसेनाधिकारास्तथा रक्तपुष्पद्रुमा रक्तमन्यच्च तिक्तं कटुद्रव्य-कूटाहिपाशार्जितस्वाः कुमारा भिषक्छाक्यभिक्षुक्षपावृत्तिकोशेशशाठ्यानि सिद्ध्यन्ति दम्भास्तथा ।।

On the day presided over by Mars, the following things become fruitful:— All activities connected with mines, ores etc. (their preparation etc.) gold, fire, corals, weapons, cruel deeds, theft, hitting (or attacking), forests, command of an army, trees with red flowers, other red substances, bitter and pungent things, earning wealth by fraud and snake-charm, boys, physicians, Buddhist monks, nocturnal activities, lord of the exchequer, roguery and snobbery.

[In the place of कोशेश some read कौशेय, meaning silk.

Vide the समाससंहिता —

दुर्गग्रहणकर्माणि हेमकर्माणि यानि च ।
तथा च पशुकर्माणि कुर्याद् भौमदिने नरः ।

Cf. यवनेश्वर—

वधावरोधावृतडिम्बभेदाः स्तेयादिशस्त्रादिविषप्रयोगाः ।
दिने कुजस्य ध्वजिनीनिवेशाः कार्याः सुवर्णाजपशुक्रियाश्च ।।

Vide गर्ग—

आयुधं कारयेत् प्राज्ञः पापकर्म तथैव च ।
बन्धनाद्यानि कर्माणि लुण्ठनं तु क्षयादिकम् ।।
षण्मुखस्यात्र कर्तव्या पूजा च शिखिकुक्कुटैः ।
पूजयेदनलं चात्र यन्त्रकार्यं समारभेत् ।।
मन्त्रकर्म विवाहं च दिने भौमस्य वर्जयेत् ।।]

हरितमणिमहीसुगन्धीनि वस्त्राणि साधारणं नाटकं शास्त्रविज्ञानकाव्यानि सर्वाः कलायुक्तयो मन्त्रधातुक्रियावादनैपुण्यपुण्यव्रतायोगदूतास्तथाऽऽयुष्यमायानृतस्नान-ह्रस्वाणि दीर्घाणि मध्यानि च च्छन्दतश्चण्डवृष्टिप्रयातानुकारीणि कार्याणि सिद्ध्यन्ति सौम्यस्य लग्नेऽह्नि वा ।।६१।।

On a day presided over by Mercury or when Mercury is on the ascendant, all work undertaken in connection with the following things will be crowned with success: Green substances, gems, lands, perfumes, garments, things that are both harsh and mild, drama, Śāstra, science (metaphysics), poetry, all fine arts, preparation of compounds, mixtures etc., achieving control over a Mantra, alchemy, arguments, skill, meritorious deeds, observance of vows, messengers, elixirs (that prolong life), feigned talk, falsehood, bath, things done in a short, moderate and long interval to captivate other's hearts, (or short, medium and long articles?) like the foot-prints on the earth during a heavy rain.

[The स्नान, bath, mentioned here may be taken to mean the

'royal ablution' known as पुष्यस्नान, as well. When there is heavy rain, the footprints on the earth, soaked by rain, appear in various shapes, some short, some medium and some others long. The metre too is called चण्डवृष्टिप्रयात, which is defined thus:

प्रथमक इह दण्डकश्चण्डवृष्टिप्रयातो भवेन्नद्वयेनाथ रैः सप्तभिः ।
प्रतिपदमिह रेफवृद्धाः स्युरर्णार्णवव्यालजीमूतलीलाकरोद्दामशङ्खादयः ॥

The prototype of this Daṇḍaka has in each foot two Nagaṇas followed by 7 Ragaṇas. The Agnipurāṇa (334-30) says that we get अर्ण, अर्णव, व्याल, जीमूत etc. types of Daṇḍaka with 8, 9, 10, 11 etc. Ragaṇas at the end. Our author, who has used 32 Ragaṇas in each foot, has not tried to split the hair and given different names. In his view all the varieties where Ragaṇas are employed after 6 short syllables in the beginning, should be brought under the single name of चण्डवृष्टिप्रयात. There are many other types of Daṇḍakas where instead of Ragaṇa, we have Yagaṇa. It is then called प्रचित. There are also varieties where Jagaṇa takes the place of Ragaṇa. According to रात and माण्डव्य this Daṇḍaka in the text is सुवर्ण. For they say :— सुवर्णश्चण्डवेगश्च प्लवो जीमूत एव च । बलाहको भुजङ्गश्च समुद्रश्चेति दण्डकाः ॥

Vide the समाससंहिता—

स्वाध्यायशिल्पव्यायामकलाकर्मरतानि च ।
तानि सौम्यदिने कुर्याद् यदि पापैर्न सङ्गतः ॥

Cf. also यवनेश्वर –

स्वाध्यायसेवालिपिलेख्यशिल्पव्यायामनैपुण्यकलाविशेषाः ।
इष्टिक्रियाः काञ्चनधातुयुक्तिवाग्युक्तिसन्धिप्रभुता बुधेऽह्नि ॥

Cf. also गर्ग –

बन्धयोधवधं सर्वं व्यायामं च विशेषतः ।
नृपसेवा च यात्रा च तथैव क्रयविक्रयौ ॥
वीरांश्च योजयेत्प्राज्ञो बद्धान्पाशांश्च मोचयेत् ।
एवं मित्रं च शिष्यं च बन्धुभिः सह सङ्गमम् ॥
आश्रमे च तथा भूमौ केदारे वपने तथा ।
शिक्षेत रूपकर्माणि दिने चन्द्रसुतस्य च ॥]

सुरगुरुदिवसे कनकं रजतं तुरगाः करिणो वृषभा भिषगौषधयः
द्विजपितृसुरकार्यपुरःस्थितधर्मनिवारणचामरभूषणभूपतयः ।
विबुधभवनधर्मसमाश्रयमङ्गलशास्त्रमनोज्ञबलप्रदसत्यगिरः
व्रतहवनधनानि च सिद्धिकराणि तथा रुचिराणि च वर्णदण्डकवत् ॥६२॥

On the day presided over by Jupiter, all things pertaining to the following may be done with advantage:— Gold, silver, horses, elephants, bulls, physicians, medicines (or herbs), propitiation of Brāhmaṇas, the *manes* and Gods, leaders (infantry), umbrellas, chowries, ornaments, kings, temples (or installation of deities and construction of houses), performance of religious acts, auspicious ceremonies, Śāstras (scriptures), attractive things, tonics (or nutritious food), truthful speech, observance of vows, sacrifices, wealth, beautiful and excellent things, like a stick with good colours.

The metre too is called वर्णकदण्डक, having four feet, each foot having 2 Nagaṇas in the beginning followed by 7 Bhagaṇas and a long syllable coming at the end. This is not mentioned in the available texts on prosody. That is why Bhaṭṭotpala does not quote any definition, but only scans the line.

Vide the समाससंहिता –

शान्तिपौष्टिककर्माणि तथा ज्ञानाश्रितानि च ।
तानि कृत्स्नं विधेयानि दिने देवगुरोः शुभे ॥

also यवनेश्वर –

दिने गुरोर्धार्मिकपौष्टिकेज्याबाध्याभिधेयक्रतुमुण्डनादि ।
क्रियाश्रिता धर्मसुवर्णवस्त्रदेहाश्रयाश्चाश्वरथाश्रयाश्च ॥

also गर्ग –

यज्ञं च विविधं कुर्यात्तपांसि च विशेषतः ।
यज्ञे यज्ञे तपस्तेपे छादयेत् कारयेद् गृहम् ॥
आरभेद् भारतं चेदं ज्यौतिषं च विशेषतः ।
ग्राहयेन्नववस्त्राणि यात्रां दद्यान्नृपस्य च ॥
आदिशेच्च व्रतं पुत्रे बीजान् सर्वांश्च वापयेत् ॥
योजयेच्छकटं चात्र दिने देवगुरोः शुभे ॥

भृगुसुतदिवसे चित्रवस्त्रवृष्यवेश्यकामिनीविलाससहासयौवनोपभोगरम्यभूमयः, स्फटिकरजतमन्मथोपचारवाहनेक्षुशारदप्रकारगोवणिक्कृषीवलौषधाम्बुजानि च ।

On a day owned by Venus, things connected with the following may be done successfully:– Painting, clothes, aphrodisiacs, courtezans, loving damsels, sports, laugh, enjoyment of youth, places of attraction (like gardens), crystals, silver, indulging in amorous activities, vehicles. sugarcane, autumnal crops, cattle, trade, agriculture, medicines, and lotus and the like.

This is only the first half of a Daṇḍaka, the latter half being given in the next passage.

Vide the समाससंहिता—

कलागन्धर्वकर्माणि रत्नकर्माणि यानि च।
तानि कार्याणि दिवसे सदा दैत्यगुरोः शुभे ॥

also यवनेश्वर—

गान्धर्वविद्यामणिरत्नगन्धगोभूमिशय्याम्बरभूषणानाम् ।
स्त्रीपण्यकोशोत्सवनन्दनानां क्रियाविधिः शुक्रदिने प्रशस्तः ॥

Cf. गर्ग—

गजमश्वं प्रयुञ्जीत कर्णबन्धे नियोजयेत् ।
पिबेत्सुरां च मद्यं च प्रचरेत्कुसुमाम्बरम् ॥
गन्धांश्च विविधानद्यात् कामयेच्च वराङ्गनाः ।
द्यूते च सहसा प्रीतिं तिलं तैलं च योजयेत् ॥
मङ्गलं स्थापयेदेव रोपयेच्चैव पादपान् ।
सर्वमेतद्यथोद्दिष्टं कुर्याच्छुक्रदिने शुभे ॥

सवितृसुतदिने च कारयेन्महिष्यजोष्ट्रकृष्णलोहदासवृद्धनीचकर्मपक्षिचौरपाशिकान् च्युतविनयविशीर्णभाण्डहस्त्यपेक्षविघ्नकारणानि चान्यथा न साधयेत्समुद्रगोऽप्यपां कणम् ॥६३॥

On the day presided over by Saturn, one should do work relating to the following things for achieving success:— She-buffaloes, goats, camels, iron, slaves, old persons, lowborn persons, birds (like vultures), thieves. hunters, the mannerless, broken pots, elephant-catching and obstructionist activities. Otherwise (in other activities), one will not get even a drop of water in the ocean.

* The metre is called समुद्रदण्डक which has न न र ज र ज र ज र ज र ल गु i.e. letters with two Nagaṇas in the beginning followed by 4 groups of Ra-Jagaṇas and Ragaṇa, a short and a long syllable.

Vide the समाससंहिता—

शस्त्राणि पाशकर्माणि पशुकर्माणि यानि च।
तानि सौरदिने कुर्याल्लोहकर्माणि यानि च ॥
संवत्सरे तथा मासे होरायामुदये तथा।
उक्तानि यानि कर्माणि तथा कुर्याद् ग्रहस्य च ॥

Cf. यवनेश्वर—

विषाश्मशस्त्रत्रपुसीसलोहप्राकारबन्धावृतमारणानि ।
सर्वं च पापात्मकमर्कजाह्नि कार्पासवप्रव्रजितानि चेष्टम् ॥

also गर्ग—

निर्योगान् विविधान् कुर्याद्वेश्म चापि प्रवेशयेत् ।
कर्म चौर्यं मृतिं चैवाश्वरथेष्वश्वयोजनम् ॥
हस्त्यपेक्षा विघ्नकर्म द्रव्यं दम्भाश्रितं तथा ।
वर्जयेच्चैव यात्रां च दिने सूर्यसुतस्य च ॥]

विपुलामपि बुद्ध्वा छन्दोविचितिं भवति कार्यमेतावत् ।
श्रुतिसुखदवृत्तसङ्ग्रहमिममाह वराहमिहिरोऽतः ॥६४॥

Although one knows the extensive ramifications of the science of prosody, one cannot do more than what has been shown (i.e. cannot employ all the varieties of metres). Hence Varāhamihira has given here the essence of metres that are pleasant to hear.

[This is in विपुला, a kind of Aryā defined thus:

उल्लङ्घ्य गणत्रयमादिमं शकलयोर्द्वयोर्भवति पादः ।
यस्यास्तां पिङ्गलनागो विपुलामिति समाख्याति ॥

The main characteristic of this metre is that the first quarter goes beyond three Gaṇas i.e. the third Gaṇa breaks in the middle of a word. In our example the third Gaṇa is made up of द्ध्वा of बुद्ध्वा and छन् of छन्दो. When this kind of breaking is done in the first half, it is called आदिविपुला, when in the second half, अन्तविपुला; and when in both the halves, उभयविपुला. See छन्दःशास्त्र of पिङ्गल footnotes, page 51. Halāyudha says that there will be 80 varieties of the Āryā by the combinations of पथ्या, the 3 kinds of विपुला, the three of चपला and the four of गीति. Bhaṭṭotpala, echoing the author's statement to the effect that he has summarized metrics in a pleasing manner, remarks:

बहुभिराचार्यैश्छन्दोलक्षणमुक्तं तच्च दुर्विज्ञेयमश्रव्यं च । वराहमिहिरेण पुनः श्रव्यं सुखबोधं व्यापकं संक्षिप्तमुक्तमिति ।

Feeling this chapter to be of unusual importance the commentator closes his विवृति with the following verse:

वराहमिहिरीयेऽस्मिञ्छन्दसां सारसङ्ग्रहे ।
उत्पलो गोचरे टीकां चक्रे शिष्यहितावहाम् ॥]

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